

To: AristasianSpirituality@yahoogroups.com

Subject: The Awakening of Love Message:

Greetings dear friends. I have been asked to address this group. So please let me say thank you. Thank you for joining this group. Thank you for meeting together in this tiny corner of Elektraspace to seek Dea and Her wisdom.

Meeting together. Yes, just as we envisage Elektraspace as a sort of place, so I see this group as a place - a little chapel: a tiny missionary outpost from the Motherland.

It is not a place for great rituals or robes. It is a very simple Sucrishi meeting-place. Do you know this word Sucrishi? It is an Aristasian word. It means "following the path of love". It is like Hindu "bhakti". In the Motherland there are many approaches to Dea. There are great and complicated rituals. There are studies and meditations and austerities. But the simplest way of all is the Sucrishi way, the Way of Love. And that way is open to everyone, no matter how far she may be from the Golden Temple of Rayapurh.

The Mother cannot resist your love, because no mother can resist the love of her child. Love is the straight way, the direct way, the perfect way to Dea.

So, perhaps you will say: "I do not know if I love Dea. I do not even know Her."

Oh, yes, you know Her. She is your Mother. She made you. She is the deepest thing that you know. When all else is blown aside by the winds of time and impermanence, She is the thing that remains.

It is well enough to say that. They are fine words, and they are true. But they do not leave you any closer, perhaps, to feeling that you know the Mother, or to loving Her.

Please do not worry. You are at the beginning of a long and beautiful journey. The very fact that you are here means that your love is awakening. You have taken a step toward Her. Or has She taken a step toward you? Or is there indeed a difference between those two things?

Take another step now. Ask the Mother to come to you as a perfect love for Her. For it is by Her Power that you will love Her. It is Her Love with which you will love her, for She is the source of all love. Just ask Her, and She will come, for a mother never refuses her child's cry. You may feel Her or you may not. Something very instant and obvious may happen, or it may take a long time - even years. But if you have asked her, she has come. She has come

now. How She comes, she will decide, and Her decision will be right.

So, you have taken one step. When I speak to you next, you will perhaps have taken two steps.

If you wish to ask any questions, please ask them. That is why we have a group. If you wish to share anything, please share it.

May Dea enfold your spirit in Her hand.

To: AristasianSpirituality@yahoogroups.com

Subject: Newbie Here Message:

Hi everyone! My name is Anna and I'm new to this group.

In recent years I've come to look upon the Divine as female, as mother, rather than male. I've looked into Wicca, Neopaganism, Hinduism, and others that focus on the Divine Mother, but none of them seemed quite right for me, though I did learn a lot from them. The only difference between me and the mainstream religious viewpoint is that I think of God as Divine Mother rather than Heavenly Father. I have no feminist, lesbian, or political axe to grind.

I do feel that as more people turn to the Mother, there will be a splitting off of this aspect from the Wiccans, Hindus and Neopagans, and it will become its own tradition. What form that may take, I cannot see now. I don't object to the term "Goddess," except that it does have a sectarian (in this case Wiccan/Neopagan) ring to it. And it has been cheapened in pop culture recently, focusing mostly on Her sexual aspect--making Her the "ultimate sex object," as it were. I dislike this because there is so much more to Her, just as there is more to any woman than just her sexuality. Whatever happened to the wisdom goddesses?

I like the term "Dea." Could you tell me more about it?

Love and blessings,

Anna

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Newbie Here Message:

Welcome to the group, Anna. Your outlook is similar to that of many of us, and I am sure there must be a lot of others like us.

It is perhaps a little unfair to bracket Hinduism - which is an authentic religious tradition - with Wicca and Paganism, but I fully understand why you do so. For many Western people it is a form of exotica, whereas many of us simply want a very straightforward devotion, untouched by politics or the "New Age".

I agree with you also that there is nothing wrong with the term "Goddess" it is just that it is used in some rather odd ways by different people.

Dea is the term that Aristasians have long used. To us it seems very pure and very simple. It just means "God", viewed as our Mother.

As to "sexual aspects", I confess I am rather dubious about these. And interestingly, this question underlines a subtle psychological reason why we prefer "Dea" to "Goddess". To talk about "sexual aspects of the Goddess" may be commonplace in certain circles; to use the same phrase substituting "God" would, I think, (even in the post "sexual-revolution" world) seem sacreligious to most people; and to substitute "Dea" in the same phrase would seem equally sacreligious to us. In fact I have avoided doing so, even for the sake of discussion, for that very reason.

I do not deny that there are some religious traditions, such as Tantrism, in which sexual imagery or practices may play a part. I am equally sure that the modern Western mind is probably the very worst mind to be approaching these areas. Our minds cannot help but be conditioned by a curious mixture of Victorian prudery, Freudian reductionism and post-Eclipse (i.e. post-60s) licentiousness.

If there were ever a people in history who should steer absolutely clear of mixing religion with sexuality, I should say it was the population of the modern West.

Quite aside from which, the focus of this group is on God as Mother, not on a Goddess/God duality which is implied in any "sexual religion".

What we are seeking is a religious approach to our Mother that is as pure and unsullied as any other traditional religion. And if the word "purity" is unfashionable these days - well, I suppose that is why we are here!

For more on the term "Dea", please take a look at:

<http://aristasia.co.uk/spiritualityfaith.html>

This is specifically an Aristasian approach, but all of us, Aristasian or not, are confronted with the same questions concerning the establishment of a pure and traditional religious practice.

Please do ask any further questions or share your feelings with us.

You are very, very welcome.

May the blessing of the Mother be upon you,

Sushuri

To: AristasianSpirituality@yahoogroups.com

Subject: Holy Theaphany in Stone Message:

Dearest Friends,

I have made a new album for photographs, because I have found one that I think may be of great interest to you.

It is a picture of an image of Dea in Her form as the Green Tara of Tibet and Nepal, the Mother of Compassion. In this form she is associated with Kwan Yin further to the East and Shri Lakshmi to the West.

To Aristasians, Shri Lakshmi is associated primarily with Sai Sushuri, the Janya (or Expression of Deity) associated with the Planet Venus. She is therefore Love. Not specifically sexual love, but all forms of love, and primarily Divine Love. Of the seven colours of the rainbow, the colour of Sai Sushuri is green.

What is interesting about this photograph is that it is an image of Mother Tara formed out of the living rock - not formed by human hands, but spontaneously by the grace of Dea.

Miss Norma Levine writes of this image:

"Ten years ago when I first went on pilgrimage in Nepal, I was fascinated by a formation in the rock, strewn with white offering scarves, where Tibetan pilgrims were lighting incense and butter lamps in devotion. It was easy to see the rough shape of a seated figure with the right leg extended and slightly bent. No humanly made sculpture could imitate this because the form was pushing out of the rock with all its naturally rough texture; and some parts were clear, some not yet properly formed. Last year I returned there and this time the form was distinct, quite complete - the female deity of compassion, the Great Mother, Green Tara.

"I discovered that Tara has been coming out of this rock more and more clearly for the past twenty years or so, the sign of Tara herself in this place. It is said that even the winds that touch the miraculously forming image transmit Her blessing."

The photograph can be found in the Photos section of this group, or directly by following this link:

<http://photos.groups.yahoo.com/group/AristasianSpirituality/1st?.dir=/Theaphanies&.view=t>

You will see two pictures here: the first (in colour) is a traditional image of Green Tara by way of comparison, the second is the Divinely-created image itself.

We feel that, even in this photographic form, it is auspicious to take darshan* of this beautiful and miraculous manifestation of Dea.

We very much welcome your comments and would be very happy to hear of similar Divine Self-revelations of our Mother.

* Darshan = grace-bestowing view of Divinity.

Her Grace be upon you all,

Suhuri Novaryana

To: AristasianSpirituality@yahoogroups.com

Subject: The Beginning of Advent Message:

Aristasia, being a parallel world, naturally there is a parallel to Christmas. In Aristasia we call it Nativity.

Or is it the other way round?

Anyway, in many parts of Aristasia, especially in the West, we celebrate the birth of the Divine Child on the last day of the month of Astraea - which is the 25th of December.

And on the first day of Astraea, which is also the first day of Winter (the 28th of November) the period known as the Advent begins, which is the time of preparation for Nativity.

Here is a text often read during the advent:

When the first night had come upon world, the Mother of All Things stood alone once more, as She had in the beginning. 2 For a terrible abyss had opened to lie between the world and She, and Her creatures could not look upon Her brightness.

3 And She stood in contemplation upon the waters of the first darkness; like a great Dove upon the waters She brooded 4 And She became absorbed within Her and communed with Her own Self; and Her light ceased to shine forth from Her, and yet Her light grew

greater. 5 And She fell to Her knees. And the surface of the waters became turbulent, and the great waves curled over Her, and their white foam could not be seen in all that darkness.

6 And when the waters became calm again, the Mother of All Things rose to Her feet. 7 For She had conceived a Daughter that was not separate from Her, but one with Her, and the child of Her Light.

In Aristasian theology, the Mother is Solar, and as with the Sun, "we cannot look upon Her brightness". Manifestation, in itself implies a separateness from Dea - there must (at least in appearance) be things as well as Dea. In Aristasian theology, the ideas of the Creation and the Fall are one and the same thing, or at least are inseparably linked, since manifestation means the apparent existence of a world that is not-God.

Well, that is all a bit philosophical, perhaps. The simple way of understanding it is to say that we became separate from Dea and "could no longer look upon Her brightness" and so She, the Solar Mother gave birth to the Lunar Daughter who, like the moon, reflects that brightness in a gentler way that we earth-creatures can look upon.

That, very briefly, is what Nativity means.

If you would like to ask any questions, please, please do.

And in any case, happy Nativity.

Serendra Serelique

To: AristasianSpirituality@yahoogroups.com

Subject: My introduction Message:

Hello Everyone

I am unsure if I have done the right thing in joining this group because I a man. If you don't want men I understand and will leave, quietly. But i have been to the main web-site and very much liked the articles on Matriarchy.

I am a great believer in Matriarchy, and the Ancient Great Mother. Which I have studied and attempted to promote for more than 20 years. I have written two books on this; "Gospel Of The Goddess" which I co-authored with Pamela Suffield. And "Make Love Not War".

I also have a e-group called , Divine Goddess.

<http://groups.yahoo.com/group/DivineGoddess>

I have written many articles on Matriarchy and Goddess spirituality. And can post some of them on this group if you are all interested.

william bond

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] My introduction Message:

Sir,

This is an all-female group, and if it were larger and more flourishing I should suggest that you withdraw. As it is in fact very small and rather quiet at present, it might be in order for you to post something if none of the other members object.

I am not certain we are quite the sort of people you take us to be. We are not favourable to the New Age movement, or to ideas of evolution and so forth

I certainly do not think matriarchy is a feasible model for society in this part of the Kali Yuga and none of us are in the least concerned with "fem dom".

But if you would like to float a boat, as Aristasians say, we might be able to give you a reaction - though it might not be the one you were expecting!

Then again, it might.

William Bond <wabond@rocketmail.com> wrote:

|

Hello Everyone

I am unsure if I have done the right thing in joining this group because I am a man. If you don't want men I understand and will leave, quietly. But I have been to the main web-site and very much liked the articles on Matriarchy.

I am a great believer in Matriarchy, and the Ancient Great Mother. Which I have studied and attempted to promote for more than 20 years. I have written two books on this; "Gospel Of The Goddess" which I co-authored with Pamela Suffield. And "Make Love Not War".

I also have a e-group called , Divine Goddess.

<http://groups.yahoo.com/group/DivineGoddess>

I have written many articles on Matriarchy and Goddess spirituality. And can post some of them on this group if you are all interested.

william bond

----- Yahoo! Groups Sponsor ----->
Give hope to a child.
Helping a needy child is easier than you think.
Click here to meet someone who needs your help.
<http://us.click.yahoo.com/hq3f6C/iJJAA/i1hLAA/UIWoIB/TM>
----->

The Mother loves you more than you love yourself.

www.aristasia.co.uk
Yahoo! Groups Links

<*> To visit your group on the web, go to:
<http://groups.yahoo.com/group/AristasianSpirituality/>

<*> To unsubscribe from this group, send an email to:
AristasianSpirituality-unsubscribe@yahoogroups.com

<*> Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

To: AristasianSpirituality@yahoogroups.com

Subject: Re: My introduction Message:

Dear Annya Miralene

Thanks of giving me a chance, though like you I am still unsure if it is the right thing to do. I seem to be driven by my instinct on this. I have to admit I was into the New Age movement for many years but become very dissatisfied with it. I also admit I do write on many FemDom groups but only because they are mostly the only people receptive to my ideas.

I do believe in Matriarchy but not the FemDom version of it, which is only the flip side of patriarchy. I personally see Matriarchy as a chance to create a society based on the feminine principles of love, compassion and nurturing. I don't know a lot about the Kali Yuga. Although in our book, "Gospel Of The Goddess" we did talk about the spiritual cycle of the paths of the god and goddess. The path of the god being the journey away from the Great Mother into individuality but also conflict and chaos. The path of the Goddess being the return to the Great Mother and Oneness.

Anyway posting a article about what I believe in. I have called it, "The Compassionate Goddess". I know you don't believe in Goddess but a Feminine God. Which I have no objection to. I personally use the word Goddess because to most people God means 'A old man in the sky'. To me, it doesn't matter as long as we agree the Creatrix is feminine in nature. The first part has a Christian slant to it, but I don't believe in any one religion. Although my favoured religion would be Taoism.

Regards

william bond

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene

<miss_miralene@y...> wrote:

> Sir,

>

> This is an all-female group, and if it were larger and more flourishing I should suggest that you withdraw. As it is in fact very small and rather quiet at present, it might be in order for you to post something if none of the other members object.

>

> I am not certain we are quite the sort of people you take us to

be. We are not favourable to the New Age movement, or to ideas of evolution and so forth

>

> I certainly do not think matriarchy is a feasible model for society in this part of the Kali Yuga and none of us are in the least concerned with "fem dom".

>

> But if you would like to float a boat, as Aristasians say, we might be able to give you a reaction - though it might not be the one you were expecting!

>

> Then again, it might.

>

> William Bond <wabond@r...> wrote:

>

>

> Hello Everyone

>

> I am unsure if I have done the right thing in joining this group
> because I am a man. If you don't want men I understand and will leave,
> quietly. But I have been to the main web-site and very much liked
the
> articles on Matriarchy.

>

> I am a great believer in Matriarchy, and the Ancient Great Mother.
> Which I have studied and attempted to promote for more than 20
years.

> I have written two books on this; "Gospel Of The Goddess" which I
co-

> authored with Pamela Suffield. And "Make Love Not War".

>

> I also have a e-group called , Divine Goddess.

>

> <http://groups.yahoo.com/group/DivineGoddess>

>

> I have written many articles on Matriarchy and Goddess
spirituality.

> And can post some of them on this group if you are all interested.

>

> William Bond

>

>

>

>

>

>

>

> The Mother loves you more than you love yourself.

>
> www.aristasia.co.uk
> Yahoo! Groups Links
>
>
>
>
>
>
>
>
>
> -----
> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: The Compassionate Goddess Message:

In the western world we have been brought up to believe in a angry and uncaring God who judges and condemns us. Although some people have attempted to get away from this Judo-Christian God and try to see him as a loving God as portrayed by Jesus in the New Testament. But old habits die hard. Even though many people try to see God as a loving God. We all live in a world of suffering and people unconsciously assume it is because we are "sinful" in the eyes of God and this is why he will not help us. Because for what other reason are we living in a world of suffering?

This unconscious argument is supported by atheists who have put forward a argument against the existence of God, which goes: If God loves us all, as stated by Jesus Christ, then why are we living in a world of suffering? Which suggests that either there isn't a God or that he is indifferent to our suffering.

In the Bible it states that; "God make us in his own image". If we are to think of a God who has the great intelligence and power to create the universe. Then as we all are his creations we should be all perfect. Because a being with such power and intelligence should be able to create us perfect. Yet I doubt if any person thinks that they are like this and I also doubt if anyone thinks that we live in a perfect world.

The Bible gets around this paradox by saying that; we were led astray from this perfection by the Devil. Yet who is the Devil? The Bible says he is a fallen angel. Yet if God has created everything then it

means he has created the Devil as well. Which again suggests this powerful being of unlimited power and intelligence has again created something imperfect.

So from our point of view we have a choice: We either believe in a imperfect God who seems doesn't know what he is doing. And is willing to blame his own shortcoming on to us. To the degree of punishing us for his mistakes. Or that we don't believe in a God at all. So that the universe and life appeared by accident. Which suggest we live in a meaningless and pointless universe.

Which is a very depressing picture. It means that if we are to believe consciously or unconsciously in atheism or the angry imperfect God. Then it means there is no hope for us all. It means we are forced to live in this world of suffering for ever with no redemption. So it means that such beliefs will have a very negative effect on anyone who believes in them, so it is not a wonder people look for happiness through money, power, drink and drugs.

What is the way out of these very negative beliefs? How can we give ourselves hope in a better life and future for us all? The answer is to change the sex of God so he is not a father God but a Mother Goddess. Once we begin to look at our creator as a Mother which makes more sense as it is the Mother who give birth. Then we begin to see life in a very different way. We begin to understand there is hope for us all and that we do not have to live in a world of suffering.

Anyone who has been brought up as a Christian should know the story of The Prodigal Son which is a parable by Jesus. Briefly it is about a son who leaves his father to make his own way in the world. But leaving the security of his father everything starts to go wrong for him. He is robbed and cheated and soon finds himself living in desperate poverty. In the end he swallows his pride and goes back to his father and is greeted with kindness and consideration by the father.

The meaning of this parable is that we all are Prodigal Sons and daughters. And the father in this story is the idea of the Loving Father God that Jesus unsuccessfully tried to promote. The reason why Jesus was unsuccessful in promoting the Loving Father God image was because most men are not kind and loving of others. We see men who attack each other and go to war with each other. In fact a loving man is seen as something of a wimp. Which is the image Jesus has. People have preferred the image of the angry and dogmatic Old Testament God, because at least he is a real man with attitude. Not realising what a image does to the people and the society that believes in such a God.

It is far easier for see a Mother as being loving and caring of us all. Then to try and create a image of a loving and caring father because even the best father tend to give their children conditional love. So why is this so important? What difference does the image we have of our creator makes to our lives and the society we live in? Simply that if our Creator is a Mother Goddess. Or as She was known in prehistoric time The Great Mother. Then we can believe that she loves us all unconditionally in the same way a human mother loves her children. Which is all very well you may ask: But if that is true, why are we living in a world of suffering?

As the Bible says we are created in our creators image and if we accept that, then the problems of the Great Mother is similar to that of a mortal mother. And through this understanding we then begin to make sense of our lives. Any mother who has children come up with a real dilemma: Because she loves her children unconditionally she doesn't want to see her children hurt or suffer in any way. Yet she also knows that if she is to mollycoddle them too much and give them constant protection. They are unable to live lives of their own and learn how to look after themselves. So if she is a wise mother she learns to untie them from her apron strings and allow them the freedom to make their own mistakes. So mothering is a balancing act of giving her children freedom to learn for themselves. But not too much freedom so they will hurt themselves.

Likewise we all are the children of the Mother Goddess. She like a mortal Mother loves us all unconditionally. She doesn't want us to suffer yet also she wants to give us the freedom to make mistakes and learn from them. She has given us a very vital gift and that is freewill. So that she will not interfere with anything we wish to do. Because she loves us all unconditionally she will love us no matter what we do. This is echoed in the words of Jesus when nailed to the cross he said: "Forgive them for they no not what they do". In the eyes of the Great Mother we are all still children and the earth is our playground.

So if the Great Mother loves us all unconditionally why does she not interfere in the world? Why does she not come down to earth and guild us more directly to eliminate suffering from the world? The answer is in the Prodigal Son parable by Jesus. When children become teenagers they begin to rebel against their parents, they become "knowalls" and think they know better then what mother and father. And many of them leave their parents and go off on their own to live independent lives. This is what the whole of humanity has done, as we have a desire to be independent of our Mother Goddess. So we have turned our back on her to lead independent lives. Like a mortal parent she knows that she cannot interfere with this decision

we have all made and has allowed us to go off to learn for ourselves. Yet also the story of the Prodigal Son also tells us that if we want to return to the Great Mother then we are all free to do so and we will be welcomed with open arms. So the question is, why are we not doing this?

The obvious answer would be pride. The teenage son or daughter doesn't want to go back to their parents and say: "I can't look after myself after all". But there is another reason for this, the way we see our creator has become extremely distorted. If we believe our creator is an angry and judgmental God or that God doesn't exist at all. Then we are not going to want to turn to someone who will condemn us or we think doesn't exist at all. So how did it come about that we have distorted the image we have of our creator?

If we are to believe what we are told about history: Then it seems that people in the past lived far more terrible lives than what we did. It seems that the further we go back in time the harder life was for all people. But is this true? We can certainly look back to say the Middle-ages as say for certain that life in those days was very much harder than it is today.

I don't think anyone would argue with the fact that life was far harder in the Medieval times than today. Yet would it also be true that if you go back further in time than the Middle-ages would life get progressively worse for people? That is a debatable point, because the further we go back in history the less we understand what is really going on. But logic tells us that if we adopt the model of gradual evolution where everything has slowly got better for all people then we will go back to a time that conditions were so hard for people that humanity couldn't possibly survive. So we have to revise this model and see that history is about a series of high and lows.

A low point would have been the Middle ages and if we look at these times people then believed in the angry and judgmental God far more than they do today. The belief permeated the whole of society where people were genuinely frightened of God. Which created a very negative point of view because every disaster and misfortune was seen as a judgment against people by an angry God. Though I am not an advocate of atheism. I have to say that the rise of atheism in the 19th century has created a far more humane society. It seems that the concept of no-God is far better for us all than the belief in an angry God.

Now the Ancient Greeks had a myth about a Golden Age that existed in their past. To quote: "The first age was an age of innocence and happiness. Truth and right prevailed, though not enforced by law,

nor was there any magistrate to threaten or punish. The forest had not yet been robbed of its trees to furnish timbers for vessels, nor had men built fortifications around their towns. There were no such thing as swords, spears, or helmets. The earth brought forth all things necessary for man, without his labour in ploughing or sowing. Perpetual spring reigned, flower sprang up without seed, the rivers flowed with milk and wine, and yellow honey distilled from the oaks."

After that came the Silver age, where everything wasn't so good then the Brazen age and finally the Iron age, which is really our present age. The whole concept of this myth is that everything has become slowly worse and worse for human kind since the Golden Age. Which is at odds with modern thinking which assumes everything has become better and better for human kind since the stone-age.

Yet the myth of the Golden age doesn't only come from Ancient Greece. Probably the most ancient religion that survives today is Taoism in China. Again this religion talks about a Golden age in the past. As explained repetitively in the Tao-Te-Ching by Lao Tzu written at about the third century BC. Although the Tao-Te-Ching is considered to be the Taoist "Bible". Taoism is far older than its author Lao Tzu. It seems that he was the archivist in the Imperial Court, and would of had access to very ancient documents that were later destroyed by later Emperors who wanted to destroy all ancient knowledge. So the Tao-Te-Ching is one of the few Chinese writings of that period to survive.

The concept of the Golden Age is also in the story of the Garden of Eden. When Adam and Eve sinned they were banished into the waste land and Adam had to work "by the sweat of his brow". Again in the few Aztec and Maya writing that have survived again there is a myth of a very ancient Golden Age ruled by a compassionate Mother Goddess. Which is shown in contrast to the later age of warfare and human sacrifice. In fact most ancient cultures of the world have some myth of a golden age ruled by the Mother Goddess.

Modern Scholars treat all these stories of a Golden age in the past as a unrealistic myth of the past. Yet modern archaeology has confirmed certain aspects of the Greek Golden Age to be true. Across the Aegean Sea to Anatolia in Turkey, inland from the ancient city of Troy. Archaeologists have discovered the most ancient city that they have ever discovered, called Catal Huyuk. Going back 9,000 years it is older than both the Ancient Sumerian and Egyptian Civilizations.

This Ancient city is very controversial for two reasons: It contains a large amount of Goddess imagery and archaeologists have failed to discover any city walls or any weapons of war. It seems that this city existed for thousands of years without any means to defend

itself. Suggesting that this city existed in a time before war was invented! So according to the excavation of Catal Huyuk there was a peaceful age in the past where warfare and conflict was unknown. Another aspect of the Golden age was also true; Archaeologists have also discovered that in the Classic times of Ancient Greece the people began to fell trees in very large numbers. Causing erosion and the depletion of the soil.

So we can see there is some aspects of the Golden Age myth that has been proven as fact. It could be a age of innocence and happiness. Because as Catal-Huyuk has shown it was a age before the invention of warfare and the manufacture of arms. It was a age before the destruction of the forests not only in Ancient Greece but also in the middle East. Again Archaeologists have discovered the remains of ancient forests in Israel even as late as Roman times. Forests at one time covered the whole of Europe, the Middle East and North Africa where today there is only desert. I would doubt if archaeologists would discover rivers flowing with milk and wine. But it has to be remembered that Ancient Israel was known to be a land of "milk and honey" which means that in ancient times the soil was very fertile and crops could be grown without much effort. That is until the forests were decimated and the top soil was allowed to blow away. So there is evidence that the ancient Golden age did exist and there was a decline in the fortunes of human existence since the time of Catal Huyuk. But if we accept that then what was the reason for this decline?

If we accept that there was a Golden age then why was it so much better than what came after it? The Tao-Te-Ching gives many reasons for this and why we declined from the Golden age.

Those of old who were competent
In ruling according to the Tao
Did not do it by enlightening the people
But by keeping the people unknowing.
The difficulty in leading the people
comes from their knowing too much.

Now this is a similar idea to the story of the Garden of Eden. Again Adam and Eve was forbidden to eat the fruit from "the tree of knowledge". In this story when they ate the fruit they realize they were naked. This suggests they had lost their innocence. Again this is in line with what the Ancient Greeks say about the Golden age in that the people of the Golden age were innocent.

So what is the problem with knowledge? There is nothing wrong with knowledge in itself but as the old saying goes; "a little knowledge is a dangerous thing". When the people of the Golden age allowed

themselves to be ruled and guided by the Mother Goddess through their instincts, then harmony was easy to achieve. Because all people were calling on the great wisdom of the Great Mother in everything they done. Yet then there came a desire for people to work things out for themselves. So people began to learn from experience and from this experience they gained knowledge. This allowed people to begin to become independent from the Great Mother and began to take more notice of what they had learnt from their own experience and knowledge. Unfortunately they began to live their lives from their own experience and knowledge and not the wisdom of the Great Mother. So it is then no wonder that the fortunes of humanity began to decline. As again pointed out in the Tao-Te-Ching:

When a man is to take the world over and shape it
I see that he must be obliged to do it
For the world is a divine vessel:
It cannot be shaped;
He who shapes it damages it;
He who insists upon it loses it.

The Great Mother would see this decline but wouldn't do anything to stop it because she can see the desire of her children to learn to be independent from her. From what we learn from the Ancient Greeks and the Tao-Te-Ching it seems that the decline was very slow.

At first humankind listened to the voice of the Great Mother and also learnt through experience and knowledge. Yet it seems as time went on people trusted their own experience and knowledge more than the voice of the Mother Goddess. So why did we lose this contact to the degree we now longer know of her existence? A clue is this the Prodigal Son parable: When the son leaves his loving father he is soon robbed and cheated of his money and wealth by others. So who were these robbers? It seems they were and still are our rulers and priests who robbed us of the contact, and therefore the great wisdom and abundance of the Great Mother. To quote the Tao-Te-Ching again:

When the great Tao is lost, spring forth benevolence and righteousness
When wisdom and sagacity arise, there are great hypocrites.
When family relations are no longer harmonious, we have filial children and devoted parents.
When a nation is in confusion and disorder, patriots are recognized.
When Tao is, equilibrium is. When Tao is lost, out come all the differences of things.

As people began to learn through their personal experience they began to doubt the wisdom they received from the Mother Goddess. Simply because sometime the wisdom of the Great Mother is beyond our understanding and sometime doesn't make logical sense. Because of

this doubt others realized they could use this doubt to receive for themselves power over others. In many stone-age tribes that still exist today there is always the shaman or witch-doctor. These are people who have, or suppose to have, a better contact with the spirit world, God or Goddess than the average person. Even if the shaman is completely honest the temptation to use his position as the spokesperson of the Great Mother for personal gain would of been very great. And off course those who where not honest abused there position of trust to further their own ends. So from the Shaman or witch-doctor grew a priesthood who gained power and wealth in their societies. Unfortunately the advice of this priesthood as it was for their own personal gain wouldn't be anywhere as good as the great wisdom of The Great Mother. So when they the people came to the priesthood complaining that the advice given wasn't correct. Then the priests where forced to blame the Great Mother. Which priest do even today when they say; "The ways of God are very mysterious", when confronted by a unanswerable question.

So the image of the Great Mother became tarnished. She didn't seem to have the same wisdom she had in the past. So people began to pay less attention to her words as interpreted by the priesthood.

He who knows does not speak;
He who speaks does not know.
He who is truthful is not Showy;
He who is showy is not truthful.
He who is virtuous does not dispute;
He who disputes is not virtuous;
He who is learned is not wise;
he who is wise is not learned.
Therefore the Sage does not display his own merits.

The first line of this chapter in the Tao-Te-Ching states: "He who knows does not speak." We have to ask why not? A clue to this reason can be seen in later lines: "He who is virtuous does not dispute; He who disputes is not virtuous". It seems that in the time of Lao-Tzu if a person who is still in contact with the Great Mother and voices her wisdom. He is likely to be attacked by those who claim to voice the wisdom of the Great Mother but only do it to gain personal power. In disputes the sage would be at a disadvantage. He or she can only give the wisdom of the Great Mother but may not be able to say why the people should follow this teaching. Or if he or she knows why the people should follow the ways of the Mother Goddess they may have difficulty in explaining it. Because it would be beyond the ability for the average person to understand.

So as suggested by the Tao-Te-Ching those who only wanted power for themselves where able to influence people far more than those who

still had a true contact with The Great Mother. And the contact with the Mother Goddess was slowly broken and replaced by the knowledge of the priests and rulers. By becoming in the eyes of the general population the mouthpiece of the Mother Goddess. They began to give her a very bad name as they more and more used her as a scapegoat for their mistakes. So the people began to reject the Great Mother and other Goddesses and Gods were created out of the imagination of the priests. Many ancient civilizations began to worship a large number of deities and the priest of the different Gods and Goddesses competed with each other for power over the people.

The priest began to realize that a God who could frighten the people gave them far more power. So Gods like Jehovah, Zeus, Thor and Rama began to appear. These were thunder Gods who will punish with a bolt of lightning anyone they were displeased with. Spiritual teachers like Jesus and Buddha tried to counter this trend. Jesus put forward the idea of a loving Father God. While Buddha taught people how to contact the Great Mother through meditation. Yet these teachers became Gods themselves after they died, their teaching soon became distorted to suit the needs of power hungry priests.

So what has the Great Mother been doing as we collectively broken all contact off from her? It would be untrue to say the link has been totally cut off and where she could influence us for the better she did so. To the degree that we have moved from a low in the Middle-ages where people really believed that they were created by a uncaring, angry and judgmental God. To now where people don't believe in a God at all or they are starting to believe in the caring God as promoted by Jesus.

So what is the next step? What would happen to us all if we started to believe in the Great Mother who loves us all unconditionally and will give us everything that will bring us joy and happiness? The problem that most people will have with this is that it sounds far too good to be true. But unfortunately because of this belief the Mother Goddess cannot give us what we want.

The Great Mother has given us all the power to create the life and world we want to create. And we create our personal life and collectively create our world by the way we think and feel. So if we believe in a utopia where everyone is happy is impossible, then that becomes true because that is the way we think. We have all become prisoners of our past and history. When we look back in our history all we read about is wars and conflict so we assume this way of behaving will continue because it is "human nature". Yet as we have said there is some proof from the excavation of Catal Huyuk that there was in pre-historic times a Golden age. So why can we not do the same today?

As I have previously pointed out the Great Mother has given us free will. But she has given us more than this she has given us god-like power to create what ever we want in our lives. Unfortunately we are still children. We have the power but do not yet have the knowledge and experience to use this power. It is like someone giving us a high-powered sports car without telling us how to drive it. So with experimenting we might learn how to start the engine. Then we then might try and drive it. But without the knowledge and experience of driving it we are more than likely to crash the car.

Before we are allowed to drive a car we are given instructions how to learn how to drive it. The same is true with life, the Great Mother is always there to help and guide us. Unfortunately by listening to political minded priests we have lost contact with the Mother Goddess. So She is now only a "small voice" which most of us choose to ignore. It has become very difficult for Her to contact us though the distortions of religious and atheists dogma, to the degree that priests have called the small voice within us the voice of the Devil or evil spirits.

We can only get into contact with the Great Mother by clearing away these distortions. This can only be done by affirming a few basic truths about the Mother Goddess. It was possible for the Prodigal Son to return to his loving father because he had the memory of what life was like before he went off on his own. We unfortunately do not have that memory. As far as we know in the whole of recorded history we have always lived a life on conflict and suffering. So it requires us to listen to the small voice of the Great Mother even though it seems to contradict everything we have been taught about our world, and know that a world of love and harmony is really possible. Then we have to affirm to ourselves a few basic truths about the Great Mother.

1. The Great Mother loves us all unconditionally, because we ALL are Her children. So in no way will She judge, condemn or punish us.
2. The world of the Great Mother is a world of Love and Harmony. The world of conflict, fear, hatred and chaos was created by us. Not because we are bad or evil but because we are children and as such, "we know not what we do".
3. The Great Mother is all powerful, because She is the One, She is everything there is. She has given us the gift of freewill and will never interfere in our lives. Therefore She will only help and guide us if we give Her permission to do this.
4. The Great Mother will always be there for us and give us what help

we allow Her. Unfortunately if we believe in a judgmental avenging god or in no god at all, that is the reality we have created and She cannot go against what we have chosen to believe.

So therefore if we can go throughout our live reminding ourselves the Great Mother is all Powerful because She is the One. That She loves us all unconditionally because we are Her children. That we in truth live in a caring world of love and harmony. Because this is the world created by the Great Mother. The world of fear and chaos then becomes an illusion created by us.

Then it can become far easier for the Great Mother to help and guide us. It is like tuning into a radio station. The radio station we receive in our normal daily gives us negative thoughts and feelings about ourselves and the world we live in. This is the radio station we all have collectively created together and has created the frequency that creates our collective reality. If on the other hand we make a conscious effort to tune in to the frequency of the Great Mother which is the frequency of unconditional love, harmony and compassion. Then we find we begin to tune into these thoughts and feelings and our lives begin to change for the better. If you find this difficult then simply keep repeat to yourself that; "The true reality of our life (my life) is the reality of love, compassionate and harmony." Or if you like; "We live in a abundant universe of love and harmony" and "I am loved, (we are loved) by the Great Mother unconditionally". Or any other words and feelings that support this theme. We then start to create in our lives a world of love and harmony because this is the real world created by Her.

This article was first published at. -

<http://groups.yahoo.com/group/DivineGoddess>

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] The Compassionate Goddess Message:

Dear Mr. Bond,

I confess I have not finished reading your essay (my time is short this morning) but I wish nonetheless to put forward a few thoughts regarding your own opening thoughts. A note on terminology: in Aristasia we do not speak of a Goddess, because that implies a female adjunct to a male God. We speak of Dea, or simply God.

> In the Bible it states that; "God make us in his own image". If we

- > are to think of a God who has the great intelligence and power to
- > create the universe. Then as we all are his creations we should be
- > all perfect. Because a being with such power and intelligence should
- > be able to create us perfect. Yet I doubt if any person thinks that
- > they are like this and I also doubt if anyone thinks that we live in
- > a perfect world.
- >
- > The Bible gets around this paradox by saying that; we were led astray
- > from this perfection by the Devil. Yet who is the Devil? The Bible
- > says he is a fallen angel. Yet if God has created everything then it
- > means he has created the Devil as well. Which again suggests this
- > powerful being of unlimited power and intelligence has again created
- > something imperfect.
- >
- > So from out point of view we have a choice: We either believe in a
- > imperfect God who is seems doesn't know what he is doing. And is
- > willing to blame his own shortcoming on to us. To the degree of
- > punishing us for his mistakes. Or that we don't believe in a God at
- > all. So that the universe and life appeared by accident. Which
- > suggest we live in a meaningless and pointless universe.
- >
- > Which is a very depressing picture. It means that if we are to
- > believe consciously or unconsciously in atheism or the angry
- > imperfect God.

There is another option.

We human beings cannot truly know God. In Hebrew tradition, one does not say "God is this" or "God is that" -- because that would be to limit the Divine, to put boundaries upon Someone far beyond our comprehension. We cannot know Her attributes or Her plans or why She has made us as we are. We can only guess, and this is my guess.

God's love for us may or may not be unconditional, but our own love is a paltry gift to Her unless it is born of our own free will, in an imperfect universe. It's easy to have faith and to love God when you live in paradise. Love of God is harder, and worthier, in difficult times.

As you said, God, like a good mother, steps back and lets us live as we will and make whatever mistakes we need to make. But She has shown us ways we may follow to live in harmony with Her, according to Her wishes. We have only ourselves to blame if we ignore them and are miserable.

Yours sincerely,

Miss Drusilla

To: AristasianSpirituality@yahoogroups.com

Subject: All-Compassionate Dea Message:

Thank you so much, Mr. Bond and Miss Drusila, for sharing your thoughts with us.,

If anyone has not done so, may I strongly suggest reading The Feminine Universe:

<http://aristasia.co.uk/universe.html>

Much of what has been discussed is actually available on-line in the preface and Chapter One. The second Chapter, "The Cycles of Time" discusses the crucial idea of the Golden age.

As you say, it is pretty much universal. However you omit to mention the full context of the doctrine. The Golden Age (or Satya Yuga) is the first - and by far the longest - of the four Ages that make up a terrestrial cycle.

Our present age is the last Age - the Age of Iron or Kali Yuga. We have been in this age for some five thousand years, so it encompasses the whole patriarchal era and all of recorded history. The Iron Age is the age of conflicts. It is ruled by Vikhe (the planet Mars) which also is the planet that governs the masculine principle. Hence patriarchy.

Why is this? The question is a large one and has to do with the nature of manifestation itself. All manifestation takes the form of a separation of "things" or "beings" from Dea. It could be said (to put the matter in creationist terms) that the "Creation" is in itself a "Fall".

Manifestation necessarily proceeds outwardly, reaching forms ever more "consolidated" and further from the Divine Essence. One of the forms this takes in this particular world is the triumph of patriarchy.

Thus the ideas of universal "progress" and "evolution" are precise inversions of the truth attested by all traditional cultures. Such inversions, in themselves are a natural function of the latter end of the Kali Yuga.

To understand these things fully would be a great task and one that could not be accomplished by mere discursive reasoning. In the end, knowing the Truth entails becoming one with the Truth as our Taoist and Buddhist friends would constantly remind us.

So, for our everyday understanding, as living, feeling, non-realised beings, the very best way to understand the Absolute is as our all-compassionate Mother who loves us unconditionally.

Now the modernist mind will immediately say "Aha - so the Divine Mother is just a pretty fairy story - a way of understanding things that is not the full truth." And the modernist mind would be wrong.

Everything that can be stated in words falls short of Realisation (as Lao Tzu puts it: "the Tao that can be spoken is not the true Tao"). But the recognition and love of our Universal All-compassionate Mother contains the full truth. It is, as the Hindus would say, the bhakti approach to Truth. The Path of Love.

The other approach, the Path of Knowledge, involves the absolute annihilation of the self. Because the only true knowledge takes place when the distinction between the Knower and the known is annihilated - and, in the end the only Knower is Dea Herself, of Whom we are but facets or reflections.

Realisation is not easy. But love is easy. Love cannot really answer the theodicy problem (the problem of evil and the existence of an all-powerful, all-compassionate God). Part of the problem of the late Rajasic world was that questions were posed to exoteric religion that only esotericism (that is to say, Realisation) can answer. And by that time esotericism was long dead in Western religion.

The false esotericism of the New Age Movement is no help here. The only true esotericism is a hard and long path of self-annihilation.

The traditional advice, therefore, is to put aside both esotericism and the theodicy problem and simply surrender ourselves to Dea, knowing that She understands everything, that she know infinitely better than we do and that she is our Compassionate Mother who loves us unconditionally.

This is spiritual advice, not intellectual. I am certainly not suggesting that we cease discussion of these matters. In fact I think such discussion is very beneficial and hope you will all continue to contribute questions and comments.

I have tried to give an outline of the traditional Aristasian understanding of these matters. I shall be very happy to answer any questions and to hear your comments.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: All-Compassionate Dea Message:

Dear Sushuri Novaryana

I agree we cannot know the whole of the cosmos from a little minds. Yet we have to have some understanding because we are told by others that they know the whole truth. We are told about a judgemental god, or there is not creator at all, and many other cranky ideas. And any cosmic idea we believe in, greatly effects they way we think, feel and live our lives.

This is why I have come to believe in a Compassionate Goddess or Great Mother. Because at least it is a positive believe to have about ourselves, and the world we live in. (I am not interested in a argument about whether to call the Creatrix a Goddess or female God.)

I personally haven't studied the ages of Kali, most of my stuff comes from my "little voice". Which tells me these things.

>>Thus the ideas of universal "progress" and "evolution" are precise inversions of the truth attested by all traditional cultures. Such inversions, in themselves are a natural function of the latter end of the Kali Yuga.<<

Most religions today do have a fatalistic doctrine. "It is the will of God or Allah" and suchlike. Although I agree with the concept of cycles or perhaps spirals in human history. I do believe we all have the power to change our lives for the better. I personally reject the fatalism of patriarchal religions because I believe it is a doctrine created by priests to keep the people powerless and docile. Which makes them easier to control and govern.

We all have the capability to contact the Great Mother ourselves without the mediation of a priest. Through this we can receive Her guidance and change our lives for the better.

>>. The only true esotericism is a hard and long path of self-

annihilation.< <

I don't believe that either. The Great Mother does not require us to sacrifice or annihilate ourselves. I don't believe She makes any demands of us. We are the ones who created our world of suffering, and we have to take responsibility for this. Yes it would help if we overcome our pride and allow the Great Mother to help and guide us. I spent years studying Eastern religions and the New Age movement and come to the conclusion that the concept of "Enlightenment" and "destroying the ego", is a nonsense. Invented again by priests or gurus as a 'power trip' to get devotees to do as they are told.

>>The traditional advice, therefore, is to put aside both esotericism and the theodicy problem and simply surrender ourselves to Dea, knowing that She understands everything, that she know infinitely better than we do and that she is our Compassionate Mother who loves us unconditionally.< <

I don't think the Great Mother wants our surrender. All She wants of us is to be happy, to thrive and grow. Yes I agree She knows and understands everything, but we have to accept Her help and guidance. She will not go against our freewill. We have to learn how to not turn our backs on Her and allow Her into our lives.

For the rest of what you say I am in complete agreement. As you can see I don't agree with the tradition position on religion and spirituality. We all need to take more notice of what the Great Mother tells us, than the words of priests and holy men. I haven't read "The Female Universe" only the chapters online. It seems like a book I would like to read. I will try to obtain a copy but I don't have a credit card and hope I can do it through ordinary post.

I have to say I like a lot of what you have about spirituality on your web-site.

william bond

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana" <miss_miralene@y...> wrote:

>

> Thank you so much, Mr. Bond and Miss Drusila, for sharing your thoughts with us,

>

> If anyone has not done so, may I strongly suggest reading The Feminine Universe:

>

> <http://aristasia.co.uk/universe.html>

>

> Much of what has been discussed is actually available on-line in the

> preface and Chapter One. The second Chapter, "The Cycles of Time"

> discusses the crucial idea of the Golden age.

>

> As you say, it is pretty much universal. However you omit to

> mention the full context of the doctrine. The Golden Age (or Satya

> Yuga) is the first - and by far the longest - of the four Ages that

> make up a terrestrial cycle.

>

> Our present age is the last Age - the Age of Iron or Kali Yuga.

We

> have been in this age for some five thousand years, so it

> encompasses the whole patriarchal era and all of recorded history.

> The Iron Age is the age of conflicts. It is ruled by Vikhe (the

> planet Mars) which also is the planet that governs the masculine

> principle. Hence patriarchy.

>

> Why is this? The question is a large one and has to do with the

> nature of manifestation itself. All manifestation takes the form of

> a separation of "things" or "beings" from Dea. It could be said (to

> put the matter in creationist terms) that the "Creation" is in

> itself a "Fall".

>

> Manifestation necessarily proceeds outwardly, reaching forms ever

> more "consolidated" and further from the Divine Essence. One of the

> forms this takes in this particular world is the triumph of

> patriarchy.

>

> Thus the ideas of universal "progress" and "evolution" are precise

> inversions of the truth attested by all traditional cultures. Such

> inversions, in themselves are a natural function of the latter end

> of the Kali Yuga.

>

> To understand these things fully would be a great task and one

> that could not be accomplished by mere discursive reasoning. In the

> end, knowing the Truth entails becoming one with the Truth as our

> Taoist and Buddhist friends would constantly remind us.

>

> So, for our everyday understanding, as living, feeling, non-

> realised beings, the very best way to understand the Absolute is as

> our all-compassionate Mother who loves us unconditionally.

>

> Now the modernist mind will immediately say "Aha - so the Divine

> Mother is just a pretty fairy story - a way of understanding things

> that is not the full truth." And the modernist mind would be wrong.

>

> Everything that can be stated in words falls short of Realisation

> (as Lao Tzu puts it: "the Tao that can be spoken is not the true

> Tao"). But the recognition and love of our Universal All-

> compassionate Mother contains the full truth. It is, as the Hindus

> would say, the bhakti approach to Truth. The Path of Love.

>

> The other approach, the Path of Knowledge, involves the absolute

> annihilation of the self. Because the only true knowledge takes

> place when the distinction between the Knower and the known is

> annihilated - and, in the end the only Knower is Dea Herself, of

> Whom we are but facets or reflections.

>

> Realisation is not easy. But love is easy. Love cannot really

> answer the theodicy problem (the problem of evil and the existence

> of an all-powerful, all-compassionate God). Part of the problem of

> the late Rajasic world was that questions were posed to exoteric

> religion that only esotericism (that is to say, Realisation) can

> answer. And by that time esotericism was long dead in Western

> religion.

>

> The false esotericism of the New Age Movement is no help here.

The

> only true esotericism is a hard and long path of self-annihilation.

>

> The traditional advice, therefore, is to put aside both

> esotericism and the theodicy problem and simply surrender ourselves

> to Dea, knowing that She understands everything, that she know

> infinitely better than we do and that she is our Compassionate

> Mother who loves us unconditionally.

>

> This is spiritual advice, not intellectual. I am certainly not

> suggesting that we cease discussion of these matters. In fact I

think

> such discussion is very beneficial and hope you will all continue

to

> contribute questions and comments.

>

> I have tried to give an outline of the traditional Aristasian

> understanding of these matters. I shall be very happy to answer any

> questions and to hear your comments.

To: AristasianSpirituality@yahoogroups.com

Subject: All-Compassionate Dea Message:

Dear Mr Bond,

>I am not interested in a

>argument about whether to call the Creatrix a Goddess or female God

#

Sir, there is no question of "argument" here. Miss Drusilla was simply explaining our practice to you, which you will no doubt be courteous enough to follow while you are a guest in this group.

Incidentally, "female God" is a contradiction in terms. Femaleness is a biological phenomenon. We are speaking of the Universal Feminine - of which earthly, biological femaleness is only one possible expression, and clearly not one that applies to God Herself.

The rather Marxist view of priesthood and established religion as an instrument of power and control is one that we cannot accept. Undoubtedly in an imperfect world (and in the last and most imperfect age of that world) patriarchal religion has had its faults; but insofar as it remains orthodox it has always conveyed the necessary spiritual path to the peoples of the patriarchal ages. Both the Christian gospels and the Bhagavad Gita promise that God shall not be left without a witness in the world. Clearly that witness has been the patriarchal religions with the priests and gurus you so lightly dismiss.

Having dismissed orthodox religion, you then proceed to dismiss the very concept of Enlightenment, which is fundamental to all Eastern religion, as it is to Plato and many others in the West.

So what is left? One's individual "opinions". Very Western, very Protestant, and, if I may say so, very male.

Like all traditional people, I have never had much regard for my own opinions. I have tried to be faithful to tradition as have Aristasians generally. This is perhaps the main thing that separates us from the New Age movement - or the key to all the other things that separate us from the New Age movement.

The annihilation of the self is not a thing one would recommend to most people. I can certainly not claim any degree of self-annihilation. But again, all traditions agree in understanding this as the highest path. Ultimately, our little separative selves are simply part of the ignorance (avidya) that separates us from Dea. Ultimately She is the Supreme Self and Self-realisation means realisation of the Supreme Self as one's own true being. Different traditions put this in different ways, but the cult of the little

self is again a very Western thing. Western individualism is part and parcel of the final stage of patriarchy.

Now, as I say, I am not suggesting that we try to cure this. We are what we are, and stand where we stand in the historical cycle, and as explained in *The Feminine Universe*, this is not necessarily all bad. Each stage of the cycle has its own fruits. The achievements of the modern West are dependent on a lower level of spirituality. Miss Trent describes them as "the Winter-fruits of the Cycle".

The West only became completely illegitimate very recently, during the Tamasic period following the cultural Eclipse of the 1960s and if it should recover itself, it would clearly do so in a manner akin to its later manifestations - that is, it would remain individualistic, but in the better sense.

Nevertheless, if we are to retain a degree of spiritual perspective, we should be aware of the limitations of individualism and realise that the highest course would be to transcend them.

As for surrender to Dea; this again is very traditional. It is more an attitude of mind than anything else and in my case, it is certainly very imperfect.

Aristasia-in-Telluria has no religious hierarchy and no real ranyas (gurus) - more is the pity. So there is in our case no question of surrender being a device of a wicked capitalist priesthood, or whatever. It is simply a personal attitude of giving ourselves to Her, making a gift to her of the little self she gave us.

For Aristasians in Telluria, it is entirely private. Just a quiet personal act. Again it is an ideal.

Even if all one does is offer a little incense to Her and ask her for the things one wants, she still loves us. Even if we don't offer the incense but just think of Her occasionally, She accepts us as Her worshippers.

Because, as you say, she loves us unconditionally. She loves us more than we love ourselves.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: All-Compassionate Dea Message:

Dear Sushuri Novaryana

It was the words: "She loves us more than we love ourselves." That attracted me to this group in the first place. I do very much like some of the things you say. I also, like you, believe the nature of God or the Creatrix is feminine.

I'm afraid it would be difficult for me to accept the traditional teachings. I haven't rejected them because of Marxism, but from bitter experience. I have tried to follow the traditional route for something like 30 - 40 years. I have practiced many different types of meditation in a effort to get enlightened. But the only enlightenment I got was the realisation that it was all a con-trick. Meditation has helped me a lot and helped me to tune into the "small voice" we all have. But this small voice gave me a very different view of spirituality than traditional religions.

I do believe all religions come from genuine spiritual understanding. But as they become popular they get hi-jacked by people who are only interested in gaining personal power. And these people do distort and change the original teachings, for their own ends.

What I am trying to do is to see through the distortion made by these power hungry priests and get back to what the original teachings must have been. So any teachings that give priests power over the people I see and being very suspect. This is one of the reasons I have rejected concepts like fatalism and enlightenment.

I don't know if you still want me in the group. I am attracted to it because you seem to have similar beliefs about the Great Mother as what I do. But we do also have different beliefs as well.

william bond

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana" <miss_miralene@y...> wrote:

>

> Dear Mr Bond,

> >I am not interested in a

> >argument about whether to call the Creatrix a Goddess or female God

> #

>

> Sir, there is no question of "argument" here. Miss Drusilla was

- > simply explaining our practice to you, which you will no doubt be
- > courteous enough to follow while you are a guest in this group.
- >
- > Incidentally, "female God" is a contradiction in terms. Femaleness
- > is a biological phenomenon. We are speaking of the Universal
- > Feminine - of which earthly, biological femaleness is only one
- > possible expression, and clearly not one that applies to God
- > Herself.
- >
- > The rather Marxist view of priesthood and established religion as
- an
- > instrument of power and control is one that we cannot accept.
- > Undoubtedly in an imperfect world (and in the last and most
- > imperfect age of that world) patriarchal religion has had its
- > faults; but insofar as it remains orthodox it has always conveyed
- > the necessary spiritual path to the peoples of the patriarchal
- ages.
- > Both the Christian gospels and the Bhagavad Gita promise that God
- > shall not be left without a witness in the world. Clearly that
- > witness has been the patriarchal religions with the priests and
- > gurus you so lightly dismiss.
- >
- > Having dismissed orthodox religion, you then proceed to dismiss the
- > very concept of Enlightenment, which is fundamental to all Eastern
- > religion, as it is to Plato and many others in the West.
- >
- > So what is left? One's individual "opinions". Very Western, very
- > Protestant, and, if I may say so, very male.
- >
- > Like all traditional people, I have never had much regard for my
- own
- > opinions. I have tried to be faithful to tradition as have
- > Aristasians generally. This is perhaps the main thing that
- separates
- > us from the New Age movement - or the key to all the other things
- > that separate us from the New Age movement.
- >
- > The annihilation of the self is not a thing one would recommend to
- > most people. I can certainly not claim any degree of self-
- > annihilation. But again, all traditions agree in understanding this
- > as the highest path. Ultimately, our little separative selves are
- > simply part of the ignorance (avidya) that separates us from Dea.
- > Ultimately She is the Supreme Self and Self-realisation means
- > realisation of the Supreme Self as one's own true being. Different
- > traditions put this in different ways, but the cult of the little
- > self is again a very Western thing. Western individualism is part
- > and parcel of the final stage of patriarchy.
- >

> Now, as I say, I am not suggesting that we try to cure this. We are
> what we are, and stand where we stand in the historical cycle, and
> as explained in The Feminine Universe, this is not necessarily all
> bad. Each stage of the cycle has its own fruits. The achievements
of
> the modern West are dependent on a lower level of spirituality.

Miss

> Trent describes them as "the Winter-fruits of the Cycle".

>

> The West only became completely illegitimate very recently, during
> the Tamasic period following the cultural Eclipse of the 1960s and
> if it should recover itself, it would clearly do so in a manner
akin

> to its later manifestations - that is, it would remain

> individualistic, but in the better sense.

>

> Nevertheless, if we are to retain a degree of spiritual
perspective,

> we should be aware of the limitations of individualism and realise

> that the highest course would be to transcend them.

>

> As for surrender to Dea; this again is very traditional. It is more

> an attitude of mind than anything else and in my case, it is

> certainly very imperfect.

>

> Aristasia-in-Telluria has no religious hierarchy and no real ranyas

> (gurus) - more is the pity. So there is in our case no question of

> surrender being a device of a wicked capitalist priesthood, or

> whatever. It is simply a personal attitude of giving ourselves to

> Her, making a gift to her of the little self she gave us.

>

> For Aristasians in Telluria, it is entirely private. Just a quiet

> personal act. Again it is an ideal.

>

> Even if all one does is offer a little incense to Her and ask her

> for the things one wants, she still loves us. Even if we don't

offer

> the incense but just think of Her occasionally, She accepts us as

> Her worshippers.

>

> Because, as you say, she loves us unconditionally. She loves us
more

> than we love ourselves.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: All-Compassionate Dea Message:

Dear Sushuri Novaryana

It was the words: "She loves us more than we love ourselves." That attracted me to this group in the first place. I do very much like some of the things you say.

I'm afraid it would be difficult for me to accept the traditional teachings. I haven't rejected them because of Marxism, but from bitter experience. I have tried to follow the traditional route for something like 30 - 40 years. I have practiced many different types of meditation in a effort to get enlightened. But the only enlightenment I got was the realisation that it was all a con-trick. Meditation has helped me a lot and helped me to tune into the "small voice" we all have. But this small voice gave me a very different view of spirituality than traditional religions.

I do believe all religions come from genuine spiritual understanding. But as they become popular they get hi-jacked by people who are only interested in gaining personal power. And these people do distort and change the original teachings, for their own ends.

What I am trying to do is to see through the distortion made by these power hungry priests and get back to what the original teachings must have been. So any teachings that give priests power over the people I see and being very suspect. This is one of the reasons I have rejected concepts like fatalism and enlightenment. As Jesus said: "Ye know them by their fruits", and the fruits of patriarchal religions have been rotten. We need to clear out the negative doctrines that contaminate religions and get back to the true teachings of the Great Mother.

I don't know if you still want me in the group. I am attracted to it because you seem to have similar beliefs about the Great Mother as what I do. But we do also have different beliefs as well.

william bond

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana" <miss_miralene@y...> wrote:

>

> Dear Mr Bond,

> >I am not interested in a

> >argument about whether to call the Creatrix a Goddess or female God

> #

>

> Sir, there is no question of "argument" here. Miss Drusilla was
> simply explaining our practice to you, which you will no doubt be
> courteous enough to follow while you are a guest in this group.

>

> Incidentally, "female God" is a contradiction in terms. Femaleness
> is a biological phenomenon. We are speaking of the Universal
> Feminine - of which earthly, biological femaleness is only one
> possible expression, and clearly not one that applies to God
> Herself.

>

> The rather Marxist view of priesthood and established religion as
an

> instrument of power and control is one that we cannot accept.
> Undoubtedly in an imperfect world (and in the last and most
> imperfect age of that world) patriarchal religion has had its
> faults; but insofar as it remains orthodox it has always conveyed
> the necessary spiritual path to the peoples of the patriarchal
ages.

> Both the Christian gospels and the Bhagavad Gita promise that God
> shall not be left without a witness in the world. Clearly that
> witness has been the patriarchal religions with the priests and
> gurus you so lightly dismiss.

>

> Having dismissed orthodox religion, you then proceed to dismiss the
> very concept of Enlightenment, which is fundamental to all Eastern
> religion, as it is to Plato and many others in the West.

>

> So what is left? One's individual "opinions". Very Western, very
> Protestant, and, if I may say so, very male.

>

> Like all traditional people, I have never had much regard for my
own

> opinions. I have tried to be faithful to tradition as have
> Aristasians generally. This is perhaps the main thing that
separates

> us from the New Age movement - or the key to all the other things
> that separate us from the New Age movement.

>

> The annihilation of the self is not a thing one would recommend to
> most people. I can certainly not claim any degree of self-
> annihilation. But again, all traditions agree in understanding this
> as the highest path. Ultimately, our little separative selves are
> simply part of the ignorance (avidya) that separates us from Dea.
> Ultimately She is the Supreme Self and Self-realisation means

- > realisation of the Supreme Self as one's own true being. Different
- > traditions put this in different ways, but the cult of the little
- > self is again a very Western thing. Western individualism is part
- > and parcel of the final stage of patriarchy.

>

- > Now, as I say, I am not suggesting that we try to cure this. We are
- > what we are, and stand where we stand in the historical cycle, and
- > as explained in The Feminine Universe, this is not necessarily all
- > bad. Each stage of the cycle has its own fruits. The achievements

of

- > the modern West are dependent on a lower level of spirituality.

Miss

- > Trent describes them as "the Winter-fruits of the Cycle".

>

- > The West only became completely illegitimate very recently, during
- > the Tamasic period following the cultural Eclipse of the 1960s and
- > if it should recover itself, it would clearly do so in a manner

akin

- > to its later manifestations - that is, it would remain

- > individualistic, but in the better sense.

>

- > Nevertheless, if we are to retain a degree of spiritual

perspective,

- > we should be aware of the limitations of individualism and realise

- > that the highest course would be to transcend them.

>

- > As for surrender to Dea; this again is very traditional. It is more

- > an attitude of mind than anything else and in my case, it is

- > certainly very imperfect.

>

- > Aristasia-in-Telluria has no religious hierarchy and no real ranyas

- > (gurus) - more is the pity. So there is in our case no question of

- > surrender being a device of a wicked capitalist priesthood, or

- > whatever. It is simply a personal attitude of giving ourselves to

- > Her, making a gift to her of the little self she gave us.

>

- > For Aristasians in Telluria, it is entirely private. Just a quiet

- > personal act. Again it is an ideal.

>

- > Even if all one does is offer a little incense to Her and ask her

- > for the things one wants, she still loves us. Even if we don't

offer

- > the incense but just think of Her occasionally, She accepts us as

- > Her worshippers.

>

- > Because, as you say, she loves us unconditionally. She loves us

more

- > than we love ourselves.

To: AristasianSpirituality@yahoogroups.com

Subject: All-Compassionate Dea Message:

Enlightenment is a hard path. Not all of us are ready for it, indeed most modern Western people are not, and in this I include myself. Even among those who come from fully traditional cultures a majority who seek Enlightenment do not succeed in this life (which is not to say that their efforts are wasted).

So the fact that you have attempted to find Enlightenment and have not found it is certainly no indication that it is not to be found. If you go prospecting for gold and do not find it, that does not indicate that there is no such thing as gold.

Seeking Enlightenment, however, is not what this group is about. It is about a much easier path. That of simple devotion to Dea.

You may have had false and manipulative teachers. I cannot say. In these days - and especially in the West - there are many false teachers. They are false because they do not follow tradition, not because they do.

But to dismiss all the great religions of the world (I know you do not reject their founders - but even to say that their institutions are inherently corrupt and therefore wrong) is a completely disproportionate response to the activities of a few charlatans (assuming they were in fact charlatans).

I do not accuse you of being a Marxist. Indeed, I am sure you are not. But the modern habit of assuming that all the great religions of the world (at least in their traditional institutions) were just a tool for oppression or exploitation is part of the socialistic liberal consciousness that is endemic in the Western education system and mass-media. Very much of this has its roots in Marxist theory. It is perhaps an irony that, when Marxism has been almost universally rejected in its explicit form, its influence at second-hand has never been stronger.

I do not say that religious institutions are never corrupt or power-hungry. These are men, after all, and this is the Kali Yuga. But they have still preserved for the world most of what it has had of spiritual understanding. And, on the whole, even while the institutions have been corrupt, they have kept their traditions relatively pure.

The worst exceptions tend to be recent and to be very much influenced by the liberal-modernist (and often second-hand Marxist) point of view. I am thinking, for example of the Roman Catholic

Church since the Second Vatican Council in the 1960s or such organisations as the World Council of Churches.

Very rarely - surprisingly rarely - before this time was the actual doctrine of Christianity changed or corrupted, despite the power-mongering that took place. Very, very rarely in the Buddhist, Hindu, Jewish or Moslem worlds do we find actual corruption of doctrine. And most of what we do find is associated with modernism and liberalism - the pseudo-Hindu teachings of Aurobindo, for example (or, to a lesser extent, Swami Vivekenanda, though his master, Sri Ramakrishna, was sound and traditional), or phoney western "Zen" and "Sufi" movements that have little to do with their genuine equivalents.

The preservation of relatively pure doctrine in the East - and in the West until the Eclipse - is perhaps the fulfilment of the promise in the Christian Scriptures and in the Bhagavad Gita that God shall not be left without a witness.

This may seem to be turning into a Defence of Patriarchal Religion, which is not our purpose, but unless we have an idea what Truth is and can reject the shallow cynicism of the modern individualist and revolutionist outlook we can have very little spiritual perspective.

While the "still small voice" as a personal comforter should not be underrated, it is not, and can never be, a teacher of doctrine. The fact that most people who think they have a "direct hot-line to God" say things that are all too similar to the general outlook of the modern Western Liberal mass-media, and could never have been thought of by a traditional person, is sufficient evidence of that fact.

A simple devotion to Dea is sufficient, as we have said so often. If one has that, one should cling to it. Be happy in our Mother and let her be happy in us. But let us not deny Enlightenment because we ourselves are not ready for it, nor blackguard those patriarchal religions which, whatever their faults, have kept the flame of the Spirit alive in the Age of Iron.

To us, the love Dea will always be the best way. But we cannot deny Her in whatever form She takes. The Lakshmi Tantra tells us how She manifested Herself as Sri Krishna for the salvation of beings in a patriarchal age.

As She says therein:

"I am Inherent in the Principle of Existence, whether manifested or unmanifested, I am at all times the inciter, the potential in all things. I manifest Myself as the Creation, I occupy myself with activity when Creation begins functioning, and I ultimately dissolve Myself at the time of destruction. I alone send the Creation forth and again destroy it. I absolve the sins of the good. As Mother to all beings, I pardon them all their sins. I am the Giver of Everything. I am the thinking process itself and I am contained in Everything."

To: AristasianSpirituality@yahoogroups.com

Subject: new here Message:

I have looked at this group before, because the Aristasian approach to spirituality is just the way I feel it is. No patriarchy and no leftist, materialist "goddess spirituality", but love for the Eternal Mother and true devotion. I did not join earlier, because it seemed, that there is not much going on. But now there is an interesting discussion.

I would like to discuss more about Aristasian bhakti. In Hinduism it is the most popular path and specially recommended for the Kali Yuga. Is this the same in Aristasia? Do you have the same nine practices (shravanam, kirtanam etc.)?

Do you know how long this Kali Yuga is going to last?

Deas blessings
Carola

To: AristasianSpirituality@yahoogroups.com

Subject: Myth Message:

I am very pleased to see some discussion going on here - and such interesting things too!

I am no great authority on things spiritual but, reading the recent posts I wonder whether it is time for someone more qualified than myself to explain the value of the world's traditions as the depositories of myth?

Looking at the number of group members, such a discussion might be too late to be any help to our gentleman visitor but if he is still watching he might be a little comforted by such a discussion.

Miss Juliana

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] new here Message:

Greetings Carola. I is very nice to have you with us.

Yes, things have been rather quiet of late. It is nice to see some discussion starting. Please ask as many questions as you wish and discuss the subjects as much as you want.

Your phrase "No patriarchy and no leftist, materialist "goddess spirituality", but love for the Eternal Mother and true devotion" expresses exactly our approach and what we are trying to achieve.

Yes, we do consider ourselves followers of - or at least aspirants to *bhakti marga*, to use the Sanskrit term or the Way of Love to use a more Western expression. And certainly we consider this the best way for most people in the Age of Iron (or Kali Yuga). In former ages people had far greater spiritual and intellectual capacities than we have (the vaunted "intellectual progress" of the modern West consists chiefly in a greater capacity for applying the mind to the material plane which is what one would expect of the last phase of Kali Yuga). They were therefore much more capable of undertaking more demanding paths than we are. There are some true *jnanis* or followers of the path of True Intellect in the world. There are even a few (a very few) in the West. But for most of us - and we certainly include ourselves - the simplest Path of Love is much more suited to our lesser capacities.

As to the Nine Practices, it should be understood that Aristasian spirituality is not a branch of Hinduism. We often use Sanskrit terminology simply because Sanskrit is almost the only language that preserves the terms of the Primordial Tradition (or something close to it in its Western (as opposed to Far-Eastern) perspective.

In fact we have not a codified religious practice. This is not because we have any sort of modernist hostility toward "organised religion", but simply because we have not been fortunate enough to inherit traditional hierarchy and institutions, and, not being New Agers, we do not feel qualified to create one out of nothing.

But the nine practices are all things we would espouse and many of us, in some form, practice - including *Atmanivedanam* which is essentially the recently-disputed "surrender".

However, bearing in mind that, if it has been said in India for centuries that the Path of Love is the best way for the Kali Yuga, the modern West is in a condition of materialism and spiritual deprivation far beyond anything that the mediaeval Indian (or even many modern Indians living in India) could conceive of, our feeling is that *any devotion whatever* to our Mother is of the greatest importance. Just having a picture or statue of her (in whatever form attracts one most) is a beginning. Telling Her our troubles. Asking her help. Offering a little incense or perhaps a flower. All these things are important steps, and if one does nothing more one has invited Dea into one's life. That, we feel, is of crucial importance.

As to your question on how long the Kali Yuga will last, I don't think any one knows that for sure. In the Christian Gospel it says: "But of that day and hour knoweth no man".

We know that it is in its latter part, but whether its end is a few years off or a few hundreds of years, we do not know. Miss Trent, in *The Feminine Universe* considers this question in relation to Western civilisation. Clearly Western civilisation has entered a Tamasic phase around the time of the 1960s/70s (the book explains this in detail) and is

attempting to impose this on the rest of the world. It is not the first Tamasic phase the world has seen, and it may not be the last. On the other hand, it may - especially if the West succeeds in making it global.

Miss Trent wonders whether the "winter fruits" of this Cycle (or *Manvantara*) are really "played out" or whether they have not been artificially cut short by the "revolution" of the 1960s. If the former, there can, of course, be no regeneration. If the latter regeneration is possible.

Another possibility is that a spiritual renaissance, or new phase of culture, may come from a civilisation other than the Western - in which case Western civilisation will ultimately be eclipsed, since all its material strength cannot ultimately resist the spiritual destiny of the Cycle.

Failing any of these things, the end of the Cycle cannot be that far off (in historical terms), as the Tamasic Age is inherently disordered and unstable and has nothing in it that can constitute a true Principle of Being. Even now it spends much of its time "rebellling" against an "Establishment" that it has destroyed decades ago, since its whole *raison d'être* is essentially negative and revolutionary.

On the other hand, some form of restitution is always possible.

I hope these thoughts are of help to you. Please feel free to pursue them with further questions and comments. That is what we are here for!

Yours in Dea,

Annalinde Miralene

carolastrub <carolastrub@yahoo.de> wrote:

I have looked at this group before, because the Aristasian approach to spirituality is just the way I feel it is. No patriarchy and no leftist, materialist "goddess spirituality", but love for the Eternal Mother and true devotion. I did not join earlier, because it seemed, that there is not much going on. But now there is an interesting discussion.

I would like to discuss more about Aristasian bhakti. In Hinduism it is the most popular path and specially recommended for the Kali Yuga. Is this the same in Aristasia? Do you have the same nine practices (shravanam, kirtanam etc.)?

Do you know how long this Kali Yuga is going to last?

Deas blessings
Carola

----- Yahoo! Groups Sponsor ----->

Give hope to a child.

Helping a needy child is easier than you think.

Click here to meet someone who needs your help.

<http://us.click.yahoo.com/hq3f6C/iJIJAA/i1hLAA/UIWoIB/TM>

----->

The Mother loves you more than you love yourself.

www.aristasia.co.uk

Yahoo! Groups Links

<*> To visit your group on the web, go to:

<http://groups.yahoo.com/group/AristasianSpirituality/>

<*> To unsubscribe from this group, send an email to:

AristasianSpirituality-unsubscribe@yahoogroups.com

<*> Your use of Yahoo! Groups is subject to:

<http://docs.yahoo.com/info/terms/>

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: tradition Message:

Dear Annalina

Your answer to my first post made me think about tradition.

This is also an issue in the discussion with Mr. Bond.

I was raised as a post-vatican2 catholic. That means: every Sunday I saw the majestic and motherly statue of Mary, but was not told what She is all about. Years later after I had an intensive encounter with Hinduism, I rediscovered Mary. I wanted to know what Her worship meant to Her devotees in earlier times. What I found out was very interesting. In the popular tradition there are a lot of prayers and songs which address and describe Her as the Supreme. In the official doctrine She is only the handmaid of the lord. Both traditions are definitely catholic. But they are in conflict, for example the council of trentino banned the picture of Mary with the mantle of protection, because it shows Her in a position "similar to God".

Traditions are not fixed. If you look at Christian history for example there are a lot of breakaways new aspects being introduced by churchteachers or even for political reasons. Muhamed started his religion all alone and of his direct followers nobody died a natural death, because of internal fighting. Even in Hinduism, the oldest living religion, the famous acharyas like Shankara and Ramanuja started new schools, and others came later on. What I learned from Hinduism is, that there is something behind this constant flux in traditions. It is Dharma or the true nature of things.

That means I am of a spiritual nature and this can never change,

because it is my Dharma. This understanding gives me stability in these instable times. Another thing is that life is feminine by its Dharma. Even science knows that nowadays (they do not tell it publicly).

What are your views on this?

May Our Lady bless you
Carola

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] tradition Message:

Dear Carola,

I think it is quite certainly true that Mary is Dea as manifested directly in the Christian environment. A friend who was doing a PhD on the cult of Mary among Catholic Recusants in Elizabethan England suggested that the cult of St. Anne became increasingly important because, as Mary was seen as divine, she needed to have a Mother. She did not mean that this was a conscious theological necessity, but an instinctive grasp of the Divine Archetype of Mother and Daughter.

Another image banned by the Council was that of the two ladders, depicted in various paintings - the Red Ladder of Jesus, from which many of the climbers fell off into Hell, and the White Ladder of Mary by which all were saved and came safely into Her arms.

Again, there is very likely no theological intellection behind this. We are speaking of "popular" traditions outside the official sphere of Church theology (at least I think we are - we cannot be certain what thought was really taking place since it is not documented), but what is being recognised here is surely the superior effectiveness of the Path of Love and of the Way of the Mother for souls in the Kali Yuga.

The Council of Trent certainly curtailed the movement toward Our Lady, and attempted to bring it into line with an increasingly rationalistic patriarchal theology. I think it is fair to say that the Council of Trent re-aligned the Church for the Rajasic Era, and while it restricted and narrowed many things, it kept the essential Deposit of Faith intact. The Second Vatican Council re-aligned the Church for the Tamasic Era, and its works are considerably more suspect, to say no more than that.

For an understanding of the Sattwic, Rajasic and Tamasic Eras, please see the relevant chapter of *The Feminine Universe*, which is available on-line: <http://aristasia.co.uk/Gunahistory.html> - I think you will see how the changes made by the two Councils correspond very closely to the two great changes of modern history.

While there are variations in Tradition both within Western monotheisms and in Hinduism, a difference is that in the East (and here, I think the fault-line is between Asia and Asia Minor) these differences are normally fully recognised as valid, and to a large extent, where one Eastern tradition criticises another, the criticism is more a hyperbole than an attempt at real refutation, as it would be in the West.

Sri Sankara and Sri Ramanuja represent the supreme enunciations for our part of the Age of the *jnana* and *bhakti* paths respectively, but Sri Sankara wrote *bhakti* verses and performed deistic rituals, while many writers in the *bhakta* tradition assume *advaita* philosophy as an ultimate background. Ultimately, Knowledge encompasses Love and Love encompasses Knowledge, and in the final analysis (or rather beyond all analysis) the two are One.

To a certain extent the *jnana* path finds it more easy to accommodate the truths of the *bhakti* path than *vice versa*, because, when all is said and done, the *jnana* path is the more comprehensive. We say this as advocates of the Path of Love, because our aim is to present the truth as best we can, rather than to serve sectarian interests.

The Western monotheisms - especially the latter two (Christianity and Islam) - have tended to lose sight of the Eastern understanding of different ways and perspectives, and to present their particular perspectives (both those of each of the religions, and particular perspectives *within* each religion) as exclusive, or at least superior to the point of being the only really authentic one.

In criticising such exclusivism, it is easy to be accused of liberalism or ecumenism, but I think it is clear to those who have followed our discussions so far that we are, in fact criticising exclusivism from a very different standpoint from that of the liberal. Indeed, one might say from the *opposite* standpoint.

Some questions are implicitly raised by all this such as: "Are all traditions equal?" and "Since there is clearly a flux of perspectives, can we actually rule out some points of view as untraditional?"

To the first we would answer "not wholly". Exclusivism is essentially false. It is a relative truth in that the way of salvation for a particular time and place (its *dharma*, you might say, or in Aristasian speech, its *thame*) is for it, or for most people in it, the only one - just as every sacred mountain is *the* one unique Sacred Mountain, every altar *the* Altar, and even every self *the* Self (*atma*). So exclusivism can be both a partial truth and a beneficial falsehood. It is not, however equal to the full truth.

To the second question we must answer "yes". While all orthodox faiths are true, and sufficient, faiths, and perversions of faiths, based on the errors of modernism are not. To what extent they deviate is a matter for individual analysis and open to debate. We have cited the modernist excesses of Aurobindo and the lesser ones of Swami Vivekenanda. One might go further afield and speak of Scientology or Wicca (a cult which, while pretending to tradition is clearly of recent concoction, incorporating innumerable of the errors of modern evolutionist/relativist thought).

We think there is a sufficient canon of traditional thought, a fundamental unity at the heart of all orthodox faiths, by which modern aberrations may be judged. We can speak more of this if desired.

Your words on Dharma are very true. Aristasians would say *thame* (with a small "t" to distinguish it from the Janya of the same name - though the two are not ultimately different). But yes, all things proceed according to the true nature of their being, and even disorders are ultimately part of the greater order.

The femininity of life is certainly true from the point of view of Aristasian metaphysics. I should be interested to hear the scientific view.

May Dea be with you,

Annalinde

carolastrub <carolastrub@yahoo.de> wrote:

Dear Annalina

Your answer to my first post made me think about tradition.

This is also an issue in the discussion with Mr. Bond.

I was raised as a post-vatican2 catholic. That means: every Sunday I saw the majestic and motherly statue of Mary, but was not told what She is all about. Years later after I had an intensive encounter with Hinduism, I rediscovered Mary. I wanted to know what Her worship meant to Her devotees in earlier times. What I found out was very interesting. In the popular tradition there are a lot of prayers and songs which address and describe Her as the Supreme. In the official doctrine She is only the handmaid of the lord. Both traditions are definitely catholic. But they are in conflict, for example the council of trentino banned the picture of Mary with the mantle of protection, because it shows Her in a position "similar to God".

Traditions are not fixed. If you look at Christian history for example there are a lot of breakaways new aspects being introduced by churchteachers or even for political reasons. Muhamed started his religion all alone and of his direct followers nobody died a natural death, because of internal fighting. Even in Hinduism, the oldest

living religion, the famous acharyas like Shankara and Ramanuja started new schools, and others came later on. What I learned from Hinduism is, that there is something behind this constant flux in traditions. It is Dharma or the true nature of things.

That means I am of a spiritual nature and this can never change, because it is my Dharma. This understanding gives me stability in these instable times. Another thing is that life is feminine by its Dharma. Even science knows that nowadays (they do not tell it publicly).

What are your views on this?

May Our Lady bless you
Carola

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Myth Message:

Dear Miss Juliana,

Your request is very interesting, as it raises the very important question of myth. And, of course, this presents us with the task of enquiring "What is myth?" Some Western members of a Western Hindu group recently raised objections to the teaching of Hindu sacred stories as "myths". This was presumably because the word "myth" in modern (i.e. Rajasic) Western terminology is often used as a synonym for "something untrue" - truth being here defined as correspondence to material or factual realities.

Sri Ananda Coomaraswamy, on the other hand, begins his essay "The Vedanta and Western Tradition" with the words:

"There have been teachers such as Orpheus, Hermes, Buddha, Lao-tzu and Christ, the historicity of whose human existence is doubtful and to whom may be accorded the higher dignity of mythical reality."

No doubt this was intentionally provocative to his Western readers. Its aim is to challenge them to consider an important truth. Myths are not mere factual inaccuracies. To quote from *The Feminine Universe*:

"We may say that history tells of events that might or might not have happened, while myth tells of 'events' (or rather transcendent Realities couched in the form of events) that cannot not be."

A pupil recently asked me "But why do we need to be told things in the form of myths? Why don't traditions come right out and say what they mean?"

Now this question really brings us to the crux of the whole question, and to the problem of modern (i.e. Rajasic) rationalism. The question firstly confuses myth with allegory, or parable. An allegory is a story which tells us - in narrative and parabolic form - things that could just as easily have been stated by discursive explication. It has its uses and has been used by great teachers, including those mentioned by Sri Coomaraswamy, but it is something quite different from myth.

Allegories and parables are of human creation. Myths are not. Allegories and parables put into story form things that can be paraphrased in "plainer" words. Myths tell of things that cannot be paraphrased. Things that are not prehensible to discursive reason.

The reason that the modern world finds this so difficult to understand is because of its underlying doctrine of rationalism. When one criticises rationalism, people sometimes suppose that one is speaking against reason. Quite the contrary. Reason is of the utmost importance, and we can do little without it. But the doctrine of rationalism goes much further than this. It states - or assumes - that only those things that can be grasped by the reason exist. That anything we can know must be possible to be stated in discursive words. Hence the assumption that if myths tell us something, we should be able to "come right out and say" that something.

And note that there is no rational argument for this "supremacy of reason". It is an assumption that is not in itself rational, but it has become increasingly instinctive to the post-"Enlightenment" mind".

Thus, when the Liberal Protestant School with its "Higher Criticism" began attacking the historicity of the Bible, the school which arose to oppose it, the Fundamentalists (named from a book called *Fundamentals of the Faith* which contained the first great statement of Biblical literalism) was unable to say, as Sri Coomaraswamy could "Historicity is not the most important thing about the Bible". Instead it had to claim that every word was mundanely, literally true. Of course, most Christian scholars of the past had believed this in a general sort of way, but the more intelligent of them has also believed that literal fact was the lowest and least important stratum of exegesis.

But Protestantism, and to a large extent Christianity in general,

was already largely in the grip of rationalism: a phenomenon that is marked today - in its most extreme form - by the extraordinary hostility of many Protestants toward such things as Astrology and even Homoeopathy. Their ideal seems to be a world-view based wholly on 19th-century mechanistic materialism with the patriarchal God glued uncomfortably on top. Clearly this can be no part of traditional Christianity, as the rationalist-materialist universe was unknown before the 17th-century, not fully formed before the 19th and is already discredited by science today (although the common worldview of the populace is still based on it).

Myths and Archetypes are not of human creation. They are, as Plato taught, and as every tradition teaches, pointers toward the Truth that lies beyond the sensible world: and even such a statement as that risks being undervalued by the modern mind. Until we are realised beings, until we reach final Enlightenment, Myths and Archetypes are the closest approach we have to Truth. And even when we are Enlightened we shall not cast aside those Myths: we shall see them in their true Reality.

Thus, when patriarchal religions return to the Vision of the Mother in the precise forms in which She has always manifested Herself (for example, when Mary is hailed by the title Queen of Heaven - the very name against which Jeremiah inveighed against the Hebrew women for honouring with prayer and ritual), we are seeing the inexorable return of names and forms that are in the very fabric not only of our consciousness, but of the cosmos itself: and ultimately are the name and form of She from Whom the cosmos proceeds and to Whom it will return in the fullness of time.

>

> I am very pleased to see some discussion going on here - and such
> interesting things too!

>

> I am no great authority on things spiritual but, reading the
recent

> posts I wonder whether it is time for someone more qualified than
> myself to explain the value of the world's traditions as the
> depositories of myth?

>

> Looking at the number of group members, such a discussion might be
> too late to be any help to our gentleman visitor but if he is
still

> watching he might be a little comforted by such a discussion.

>

> Miss Juliana

To: AristasianSpirituality@yahoogroups.com

Subject: Re: tradition Message:

Dear Annalinde

I am getting more than I expected.

The discussion can expand in different directions and from what I read by now, I understand that you are a true scholar. I never met somebody with such a broad knowledge and a point of view quite similar to mine.

I would suggest to continue with discussing tradition and I shall write something about the scientific or rather biological proof for feminity being the principle of life.

Most of the existing traditions have their origin at some point in history. That is true for the Catholic tradition as well as for Scientology. Every religion was once new. So age can not be the criteria to judge if it is bonafide, in the true meaning of the term. For example Protestantism, as you described in the answer to Juliana, has taken up the liberal and fundamentalist views, both being wrong and destructive to spirituality. So also Protestantism is about 500 years old and was once perfect for what you call the rajasic period (I read the page on the gunas and the ages. Another big field.) is now on a similar level as Wicca. And that is even true for the greater part of Catholics as well.

What I want to say is, that even a tradition started today, if it holds to the eternal or dharmic principles is bonafide, whereas a degenerated ageold tradition is no more a Good Faith (bona fides).

Now I have a question, which I already had, when I came across your site for the first time. But now discussing with you and realicing your scholarship, it is all the more pressing:

Why are you presenting your philosophy and insights as part of a role-play fantasy world? Role-play and fantasy are alright, but philosophy and spirituality have to be lived in the real world. And your philosophy is excellent and well surported and surely can be presented in its own right.

Now I have to stop because of my cats demanding my attention. I shall the information on the biological proofs of the femine origin

of all life in some hours

May Our Lady bless you Carola

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene
<miss_miralene@y...> wrote:

>

> Dear Carola,

>

> I think it is quite certainly true that Mary is Dea as manifested directly in the Christian environment. A friend who was doing a PhD on the cult of Mary among Catholic Recusants in Elizabethan England suggested that the cult of St. Anne became increasingly important because, as Mary was seen as divine, she needed to have a Mother. She did not mean that this was a conscious theological necessity, but an instinctive grasp of the Divine Archetype of Mother and Daughter.

>

> Another image banned by the Council was that of the two ladders, depicted in various paintings - the Red Ladder of Jesus, from which many of the climbers fell off into Hell, and the White Ladder of Mary by which all were saved and came safely into Her arms.

>

> Again, there is very likely no theological intellection behind this. We are speaking of "popular" traditions outside the official sphere of Church theology (at least I think we are - we cannot be certain what thought was really taking place since it is not documented), but what is being recognised here is surely the superior effectiveness of the Path of Love and of the Way of the Mother for souls in the Kali Yuga.

>

> The Council of Trent certainly curtailed the movement toward Our Lady, and attempted to bring it into line with an increasingly rationalistic patriarchal theology. I think it is fair to say that the Council of Trent re-aligned the Church for the Rajasic Era, and while it restricted and narrowed many things, it kept the essential Deposit of Faith intact. The Second Vatican Council re-aligned the Church for the Tamasic Era, and its works are considerably more suspect, to say no more than that.

>

> For an understanding of the Sattwic, Rajasic and Tamasic Eras, please see the relevant chapter of The Feminine Universe, which is available on-line: <http://aristasia.co.uk/Gunahistory.html> - I think you will see how the changes made by the two Councils correspond very closely to the two great changes of modern history.

>

> While there are variations in Tradition both within Western monotheisms and in Hinduism, a difference is that in the East (and

here, I think the fault-line is between Asia and Asia Minor) these differences are normally fully recognised as valid, and to a large extent, where one Eastern tradition criticises another, the criticism is more a hyperbole than an attempt at real refutation, as it would be in the West.

>

> Sri Sankara and Sri Ramanuja represent the supreme enunciations for our part of the Age of the jnana and bhakti paths respectively, but Sri Sankara wrote bhakti verses and performed deistic rituals, while many writers in the bhakta tradition assume advaita philosophy as an ultimate background. Ultimately, Knowledge encompasses Love and Love encompasses Knowledge, and in the final analysis (or rather beyond all analysis) the two are One.

>

> To a certain extent the jnana path finds it more easy to accommodate the truths of the bhakti path than vice versa, because, when all is said and done, the jnana path is the more comprehensive. We say this as advocates of the Path of Love, because our aim is to present the truth as best we can, rather than to serve sectarian interests.

>

> The Western monotheisms - especially the latter two (Christianity and Islam) - have tended to lose sight of the Eastern understanding of different ways and perspectives, and to present their particular perspectives (both those of each of the religions, and particular perspectives within each religion) as exclusive, or at least superior to the point of being the only really authentic one.

>

> In criticising such exclusivism, it is easy to be accused of liberalism or ecumenism, but I think it is clear to those who have followed our discussions so far that we are, in fact criticising exclusivism from a very different standpoint from that of the liberal. Indeed, one might say from the opposite standpoint.

>

> Some questions are implicitly raised by all this such as: "Are all traditions equal?" and "Since there is clearly a flux of perspectives, can we actually rule out some points of view as untraditional?"

>

> To the first we would answer "not wholly". Exclusivism is essentially false. It is a relative truth in that the way of salvation for a particular time and place (its dharma, you might say, or in Aristasian speech, its thame) is for it, or for most people in it, the only one - just as every sacred mountain is the one unique Sacred Mountain, every altar the Altar, and even every self the Self (atma). So exclusivism can be both a partial truth and a beneficial falsehood. It is not, however equal to the full truth.

>

> To the second question we must answer "yes". While all orthodox faiths are true, and sufficient, faiths, and perversions of faiths, based on the errors of modernism are not. To what extent they deviate is a matter for individual analysis and open to debate. We have cited the modernist excesses of Aurobindo and the lesser ones of Swami Vivekenanda. One might go further afield and speak of Scientology or Wicca (a cult which, while pretending to tradition is clearly of recent concoction, incorporating innumerable of the errors of modern evolutionist/relativist thought).

>

> We think there is a sufficient canon of traditional thought, a fundamental unity at the heart of all orthodox faiths, by which modern aberrations may be judged. We can speak more of this if desired.

>

> Your words on Dharma are very true. Aristasians would say thame (with a small "t" to distinguish it from the Janya of the same name - though the two are not ultimately different). But yes, all things proceed according to the true nature of their being, and even disorders are ultimately part of the greater order.

>

> The femininity of life is certainly true from the point of view of Aristasian metaphysics. I should be interested to hear the scientific view.

>

> May Dea be with you,

>

> Annalinde

>

>

>

>

>

>

>

>

>

>

> carolastrub <carolastrub@y...> wrote:

>

>

>

> Dear Annalina

>

> Your answer to my first post made me think about tradition.

> This is also an issue in the discussion with Mr. Bond.

> I was raised as a post-vatican2 catholic. That means: every Sunday

I

> saw the majestic and motherly statue of Mary, but was not told what

> She is all about. Years later after I had an intensive encounter with

> Hinduism, I rediscovered Mary. I wanted to know what Her worship

> meant to Her devotees in earlier times. What I found out was very

> interesting. In the popular tradition there are a lot of prayers and

> songs which address and describe Her as the Supreme. In the official

> doctrine She is only the handmaid of the lord. Both traditions are

> definitely catholic. But they are in conflict, for example the council

> of trentino banned the picture of Mary with the mantle of protection,

> because it shows Her in a position "similiar to God".

> Traditions are not fixed. If you look at Christian history for

> example there are a lot of breakaways new aspects being introduced by

> churchteachers or even for political reasons. Muhamed started his

> religion all alone and of his direct followers nobody died a natural

> death, because of internal fighting. Even in Hinduism, the oldest

> living religion, the famous acharyas like Shankara and Ramanuja

> started new schools, and others came later on. What I learned from

> Hinduism is, that there is something behind this constant flux in

> traditions. It is Dharma or the true nature of things.

> That means I am of a spiritual nature and this can never change,

> because it is my Dharma. This understanding gives me stability in

> these instable times. Another thing is that life is feminine by its

> Dharma. Even science knows that nowadays (they do not tell it

> publicly).

> What are your views on this?

>

> May Our Lady bless you

> Carola

>

>

>

>

>

>

> -----

> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: biology Message:

Parthogenesis is natural for many species. It is quite common among various insects and has been proven for some lizards in Nevada.

It is generally true that the female egg has the potency to develop into a complete living being without the male sperm. In experiments eggs of various species like frogs, turkeys and rabbits had been successfully stimulated in various ways to develop into complete living beings without sperm.

In 1955 the British scientist Helen Spurway started a programme to study the possibility of human parthogenesis. There had been an article in the "Lancet" in 1956 describing such a case.

No wonder, that the Virginbirth is the doctrine most heavily attacked by liberal theologians.

then again, everybody starts as a female in the maternal womb. The first six weeks the male embryo is following the female scheme of development. If the H-Y-antigen on the Y-chromosome is missing (what happens) the "male" embryo is going on to develop the female way until she is grown up.

If the H-Y-antigen is working the testicle develops. The testicle produces two important substances. One is the oviduct-oppressor and its only aim is to repress the development of the ovary and the womb.

If this substance is not being produced in spite of the testicle ovary and womb are developing. the second substance is testosterone, which is responsible for further male development. But the receptor for the testosterone is controlled by a gene on the X-chromosome. If this receptor is missing or not working the testosterone can not do its work and female development continues.

Female embryos do not have any need to suppress masculinity. They just develop according to the original blueprint of life.

To put it in other words males are not a sex of their own but are only a special case of the original feminine.

As an obvious proof of their original femaleness they still have breastnipples.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] biology Message:

Dear Carola,

thank you for your interesting contributions. I shall reply to your questions on tradition and Aristasia as soon as I have time. In the meantime, I have found a passage from *The Feminine Universe* which I think you will find interesting in the light of your piece on biology. It follows a passage in which the biological basis of femininity is discussed:

We need hardly say, however, that we do not take the view that femininity is biological in origin. On the contrary, biology merely a physical expression of something much profounder. It is no more the physical mechanics through which the eternal Form called Femininity is manifest on earth. Just as the human body is the vehicle of the soul, so the female body-and the female brain-are the earthly vehicles of the feminine Archetype. Just as the soul transcends the body, existing both before it and after it, so the Eternal Feminine transcends all female species, existing both before they came into being and after they have passed away.

We have cited biological evidence mainly for the purpose of making it clear that even on its own terms the late-20th-century view of femininity is wrong; and that the ultra-patriarchal dogma which denies the existence of femininity and 'explains it away' as 'social conditioning' can only exist by ignoring not only the traditional metaphysical view held by all people at all times outside the modern West, but also by ignoring the very material 'science' upon which its view of the world claims to be founded.

Let us also note that this dismissal of femininity rests upon an almost ludicrously male-centred view of the world. Its essential premiss is that masculinity is the natural, normal, 'neutral' way for human beings to be, while femininity is something odd and unusual. Thus, in an ultra-patriarchal society, for women to wear trousers is considered perfectly normal and unexceptionable (unlike the equivalent of men wearing dresses). Masculine behaviour, according to ultra-patriarchy, is normal behaviour, acceptable and increasingly, quasi-compulsory for all people. Thus femininity can be dismissed as an artificial product of 'social conditioning' precisely because its opposite, masculinity is seen as the natural state of human existence. People, left to themselves, will behave the way men behave. Femininity is something that has to be learned. Yet the irony is, that even on the purely scientific, biological view (upon which the modern ideology pretends to base itself), the reverse is true. Human beings, and all creatures, are naturally feminine some of them then becoming masculine through the action of male hormones.

May Our Lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Carola,

You raise important points about Tradition. Certainly the validity of a traditional form is not a simple question of antiquity. I think most Traditionalists would say that it consists of two elements:

a) A fundamental congruence with the Primordial and Universal tradition, which all later traditions express, though often in partial or truncated ways.

b) At certain times in history (in accordance with the promise that God shall not be left without a witness) the Divine re-manifests Itself and founds a traditional stream. As Sri Krishna (who, according to the Lakshmi tantra is an avatara of Sri Lakshmi Herself) says in the *Bhagavad Gita*:

When goodness grows weak
When evil increases
I make myself a body.

In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.

Therefore the second aspect of Traditional validity is faithfulness to the divinely-established Traditional Stream in question.

Such Streams may be founded by an *avatara* such as Jesus, a Prophet such as Mohammed (PBUH), a fully-realised soul such as the Buddha (which, ultimately is not very different from an *avatara* particularly from an essentially *jnana* perspective such as that of Buddhism - hence the Western confusion over whether the Buddha is or is not divine). There may also be adaptations of Tradition, such as the severance of the Chinese tradition into its "exoteric" or social aspect and its "esoteric" or Realisational aspect, later known as Confucianism and Taoism, enunciated by Kung-fu-tze (Confucius) and Lao-tzu respectively.

In these cases we have either a new Stream, Divinely initiated or a fully traditional adaptation of an existing Stream. In all cases, while the new stream, or adaptation, will tend to be simplified and perhaps even partial in its application of the Universal Tradition (in keeping with the diminishing capacities of the people of the Kali Yuga), it will also be wholly in keeping with it, and retain all its essentials in one spiritual "language" or another.

Protestantism is a somewhat different case. It is not a new tradition, but an "adaptation". However, unlike the Chinese adaptations, it was not made by fully traditional minds, but by people already moving into the early Rajasic stream. It is an untraditional, even at points an anti-traditional, adaptation, but nonetheless one that retains enough of the essentials of the Christian tradition to remain valid, and might even be termed a Providential adaptation for an un-traditional age (a sort of *felix culpa*!)

Another example is Sikhism, which does not appear to be divinely instituted, but is an amalgam of two separate traditional Streams: Hinduism and Islam - and one that has increasingly taken on its own characteristics as distinct from either. Nonetheless, Sikhism does appear to be authentically traditional.

Some Traditionalists claim that Mohammed (PBUH) was the "seal of prophecy" and that no further "stream" could be founded in this Age after Islam. Sikhism seems to be at least a partial refutation of this.

What further adaptations might take place before the end of the Cycle is, I suppose, still open to question, and adaptations which mirror its earliest phases might certainly be metaphysically appropriate in that the end will end in some respects to mirror the beginning.

You ask:

Why are you presenting your philosophy and insights as part of a role-play fantasy world? Role-play and fantasy are alright, but philosophy and spirituality have to be lived in the real world. And your philosophy is excellent and well supported and surely can be presented in its own right.

Another big question! Firstly, we *do* present the philosophy in its own right. *The Feminine Universe* only mentions Aristasia toward the end and then only as a possibility or example.

Some people are interested in the philosophy without being interested in Aristasia. We make our philosophy available to men, for example, but Aristasia itself is not open to men. Some people are interested in Aristasia without much interest in the philosophy. Nevertheless Aristasia would be a shallow and ultimately pointless thing without the philosophy.

You say "philosophy and spirituality have to be lived in the real world". That, for us, is very much the point. We feel that the Pit, with its image-sphere created by saturation-propaganda, is not a suitable mental or spiritual world in which to live. Aristasians create another world. A playful world at times, to be sure. But one in which some of us are able to live and create a real alternative to the Pit.

While Aristasia is presented in a light-hearted way, it has a serious purpose. We believe that secession from the Pit is the only possibility for this Tamasic era and secession involves a social form and a notional world. It involves an actual way of *living*, otherwise philosophy remains an abstraction.

Aristasia is our way.

I realise this may raise as many questions as it answers - but you are very welcome to ask those questions!

May Our lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: aristasianspirituality@yahoogroups.com

Subject: Fwd: Quan Yin Statue Weeps Message:

I like the recent postings. They've given me a lot to think about!

Here's something I came across in another group that I'd like to pass along. Isn't it nice to hear about a Quan Yin, rather than a Virgin Mary, statue weeping for once? But then, I consider both to be names of the Divine Mother. And considering the recent tsunami disaster, it makes it all the more poignant. I hope everyone remembered to say a prayer for the victims and donated to the aid organization of her (or his!) choice. Personally, I'll be giving something to the Red Cross soon, for they were here in Ladysmith, WI after the tornado of Labor Day 2002 (September 2nd of that year). I'll probably donate to others as well, but I haven't decided on which ones yet.

Love and blessings,

Anna

--- In WeAreStardust@yahoogroups.com, "Zsuzsana"

wrote:

Hi Everyone:

I'm just passing this along for your consideration.
Bright blessings
Zsuzsana

Wednesday, December 29, 2004

Statue Owner Says Buddhist Goddess of Mercy and Compassion Appears to Be Weeping

By Gabriela C. Guzman
Journal Staff Writer

For more than three years, an 18-foot marble statue of a Buddhist goddess has stood through the sleet and snow common to the winter months in northern New Mexico and the annual monsoons in the summer.

True, glass ornaments in the shape of flowers have fallen off the statue, and its once-bright red and yellow paint has faded from exposure, but Omar Hanson, a joint owner of the statue, contends its eyes have remained jet black.

But on Tuesday, when Hanson came to his imported goods store, North Star on Second Street, something was different about the statue--it appeared as if the statue was weeping, he said.

"We were all shocked," Hanson said Tuesday afternoon standing in front of the 26,000-pound statue of Quan Yin, known as the deity of mercy and compassion for all Buddhists.

Whether it's simply runny paint or an emotional statue, Hanson thinks the timing of the phenomenon is apropos--or ironic, to say the least.

The event corresponds with a devastating undersea earthquake that left some of the world's poorest areas in Southeast Asia flooded by tidal waves and tens of thousands of people dead. A large number of those people were Buddhists.

Handmade over two years in Mandalay in northern Myanmar, or the country formerly known as Burma, the statue is hard to miss. According to international aid agencies, about 100 people have died in that country from the earthquake.

Heralded as the female incarnation of the Buddha, Quan Yin is known as the Buddhist goddess who hears the cries of all beings.

"She represents the female part of Buddha," explained Ralph Steele, the founder of Santa Fe-based Life Transition Institute.

During a yearlong study as a monk, Steele spent time in Myanmar. Carvings of religious statues are often handed down through

generations in families, Steele said, and once they are completed, the images are blessed.

Steele agreed that a saddened Quan Yin is not bizarre, given the circumstances.

"Even if it was an accident or out of the ordinary, it is totally in harmony," Steele said.

Lynn Marie Rusaw, who works with Hanson at the shop, drew a comparison between the weeping statue and her own faith.

"It makes a lot of sense. Everywhere you turn there's a crying (Virgin) Mary somewhere," said Rusaw, a Catholic.

About four years ago, Hanson said he was making his way through Mandalay's marble-carving district in search of items to ship back to Santa Fe for his business when he came across the reclining statue.

The sparkling white marble and the enormity of the statue struck him.

Originally destined for a Buddhist temple in south China, a border dispute between Myanmar and China prevented the statue's transfer. One of Hanson's Mandalay business contacts remembered Hanson's interest in the statue valued at \$312,000 and called to see if he would take it.

An ocean voyage via Singapore to Los Angeles helped bring the statue to Santa Fe, Hanson said. Initially, it remained at the shop's permanent booth at the Tesuque Pueblo flea market, adjacent to the Santa Fe Opera, but the statue was moved to the Second Street location earlier this year during renovations at the flea market.

Now passers-by and shoppers leave coins, jewelry and fruit at the statue's feet, Hanson said. The coins are given to local charity organizations to continue the spread of Quan Yin's compassion.

"Either way, it makes me stop and think about what's going on," Hanson said after retelling the series of events that brought the marble statue from Southeast Asia to the American Southwest. "How often do you get to see something like that in the States?"

Copyright 2004 Albuquerque Journal

No virus found in this outgoing message.

Checked by AVG Anti-Virus.

Version: 7.0.298 / Virus Database: 265.6.7 - Release Date: 12/30/2004

--- End forwarded message ---

Do you Yahoo!?
The [all-new My Yahoo!](#) ? Get yours free!

Do you Yahoo!?
The [all-new My Yahoo!](#) ? Get yours free!

Do you Yahoo!?
[Yahoo! Mail](#) - You care about security. So do we.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: All-Compassionate Dea Message:

Dear Mr. Bond,

I have loved Dea for many years.

I can feel your utter sincerity and love of Dea in what you write. And I can hear your utter certainty on spiritual realities you do not yet understand.

I would like to suggest you try to be less 'male' and more 'receptive' and listen more as you read. I found it very hard to relinquish patterns of thought and assumptions that are modern. It took a lot of praying, reading and learning within Aristasia to learn the difference between opinions born of modernity and the Truth.

I suggest you try reading "The Crisis of the Modern World" by Rene Guenon. It is difficult going and you will disagree with a lot of it. But try to be receptive and put your own opinions aside, and see what happens.

From a servant of Dea, Marianne Trent

To: AristasianSpirituality@yahoogroups.com

Subject: [Aristasian Spirituality] Re: tradition Message:

Dear Annalinde

Yes indeed your answer raises new questions, but that is what a good philosophy is ought to do.

The first question obviously is, to which tradition you adapted, when you created the Aristasian religion? You must have gone somewhere before the present day world religions, because the Mother/Daughter myth is not part of any of them. Due to my limited

studies I only know of the Demeter/Persephonemyth, containing this element. Is the text you quoted, on your christmas message taken from such a tradition?

Another thing came on my mind. Since many weeks a book is heading the bestsellerlists: "The DaVinci Code" by Dan Brown. It is a thriller with murders etc. That is nothing new since the times of Sherlock Holmes and Paul Temple. But the interesting thing for our subject is that the attack of the evils is against a secret tradition, that handed the knowledge of the femininity of God down through the ages. DaVinci is being presented as having been the head of that tradition at his time. The author has done some research but it is difficult to say what is fact and what is fiction. Still the idea of a secret tradition is something I also believed in when I was researching the popular tradition of Mother Mary. Because there are so many texts like miracle stories, prayers and songs, that are presenting Her as the supreme deity, that I believed that there must have been a secret tradition behind it who made sure this goes on. However I was not able to find any real proof for such a tradition. There are a few reports of collyridians a tradition of Mary worshipers from the third century. But there is no proof for their continuing through the ages. What is your opinion on the possibility of secret traditions?

Then there is another point and that are the poets. As far as I understand it, we discussed tradition until now, from the point of view, that we have a more or less organized tradition handing down its doctrine, rituals etc. with the help of class or cast of priests and scholars. But there are the poets and bards claiming to be inspired by the muses (I mean REAL poets). For example the romantics or even Goethe who ended his Faust (the story of the man who wanted to find out what is it that keeps the world together, to lift the secret of the universe) with a choral in honour of the Divine Mother and the famous "The Eternal Feminine elevating us". Some of the romantics already criticised modernity and claimed a culture based on beauty and virtue. Not much different from what we are talking about. I believe that there can be a great validity in the words of the poets, although they are not speaking for any tradition. What do you think about that?

The most important point in your last contribution to this discussion is about practicing the philosophy in real life. You stressed the need of secession. This is a big theme and we shall have to discuss it in detail. For now I only want to mention, that I had such an idea during my research on Mary: To work for a restauration of the worship of Mary as the Supreme, by presenting all the texts, art and practices. But what was missing was the philosophy. There are so many devotional texts but almost nothing philosophical. And there was nobody else who shared this vision too.

May Our Lady bless you
Carola

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene
<miss_miralene@y...> wrote:

> Dear Carola,

>

> You raise important points about Tradition. Certainly the validity of a traditional form is not a simple question of antiquity. I think most Traditionalists would say that it consists of two elements:

>

> a) A fundamental congruence with the Primordial and Universal tradition, which all later traditions express, though often in partial or truncated ways.

>

> b) At certain times in history (in accordance with the promise that God shall not be left without a witness) the Divine re-manifests Itself and founds a traditional stream. As Sri Krishna (who, according to the Lakshmi tantra is an avatara of Sri Lakshmi Herself) says in the Bhagavad Gita:

>

> When goodness grows weak

> When evil increases

> I make myself a body.

>

> In every age I come back

> To deliver the holy,

> To destroy the sin of the sinner,

> To establish righteousness.

>

> Therefore the second aspect of Traditional validity is faithfulness to the divinely-established Traditional Stream in question.

>

> Such Streams may be founded by an avatara such as Jesus, a Prophet such as Mohammed (PBUH), a fully-realised soul such as the Buddha (which, ultimately is not very different from an avatara particularly from an essentially jnana perspective such as that of Buddhism - hence the Western confusion over whether the Buddha is or is not divine). There may also be adaptations of Tradition, such as the severance of the Chinese tradition into its "exoteric" or social aspect and its "esoteric" or Realisational aspect, later known as Confucianism and Taoism, enunciated by Kung-fu-tze (Confucius) and Lao-tzu respectively.

>

> In these cases we have either a new Stream, Divinely initiated or a fully traditional adaptation of an existing Stream. In all cases, while the new stream, or adaptation, will tend to be simplified and

perhaps even partial in its application of the Universal Tradition (in keeping with the diminishing capacities of the people of the Kali Yuga), it will also be wholly in keeping with it, and retain all its essentials in one spiritual "language" or another.

>

> Protestantism is a somewhat different case. It is not a new tradition, but an "adaptation". However, unlike the Chinese adaptations, it was not made by fully traditional minds, but by people already moving into the early Rajasic stream. It is an untraditional, even at points an anti-traditional, adaptation, but nonetheless one that retains enough of the essentials of the Christian tradition to remain valid, and might even be termed a Providential adaptation for an un-traditional age (a sort of *felix culpa*!)

>

> Another example is Sikhism, which does not appear to be divinely instituted, but is an amalgam of two separate traditional Streams: Hinduism and Islam - and one that has increasingly taken on its own characteristics as distinct from either. Nonetheless, Sikhism does appear to be authentically traditional.

>

> Some Traditionalists claim that Mohammed (PBUH) was the "seal of prophecy" and that no further "stream" could be founded in this Age after Islam. Sikhism seems to be at least a partial refutation of this.

>

> What further adaptations might take place before the end of the Cycle is, I suppose, still open to question, and adaptations which mirror its earliest phases might certainly be metaphysically appropriate in that the end will end in some respects to mirror the beginning.

>

> You ask:

>

> Why are you presenting your philosophy and insights as part of a
> role-play fantasy world? Role-play and fantasy are alright, but
> philosophy and spirituality have to be lived in the real world.
> And your philosophy is excellent and well supported and surely can
be
> presented in its own right.

>

> Another big question! Firstly, we do present the philosophy in its own right. The Feminine Universe only mentions Aristasia toward the end and then only as a possibility or example.

>

> Some people are interested in the philosophy without being interested in Aristasia. We make our philosophy available to men, for example, but Aristasia itself is not open to men. Some people are interested

in Aristasia without much interest in the philosophy. Nevertheless Aristasia would be a shallow and ultimately pointless thing without the philosophy.

>

> You say "philosophy and spirituality have to be lived in the real world". That, for us, is very much the point. We feel that the Pit, with its image-sphere created by saturation-propaganda, is not a suitable mental or spiritual world in which to live. Aristasians create another world. A playful world at times, to be sure. But one in which some of us are able to live and create a real alternative to the Pit.

>

> While Aristasia is presented in a light-hearted way, it has a serious purpose. We believe that secession from the Pit is the only possibility for this Tamasic era and secession involves a social form and a notional world. It involves an actual way of living, otherwise philosophy remains an abstraction.

>

> Aristasia is our way.

>

> I realise this may raise as many questions as it answers - but you are very welcome to ask those questions!

>

> May Our lady bless you,

>

> Annalinde

>

>

>

>

> -----

> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: All-Compassionate Dea Message:

Dear Marianne Trent

>>I have loved Dea for many years.

I can feel your utter sincerity and love of Dea in what you write. And I can hear your utter certainty on spiritual realities you do not yet understand. I would like to suggest you try to be less 'male' and more 'receptive' and listen more as you read.<<

I agree with your analyst of myself. I am in many ways just a normal chauvinistic male, who has heard the call of the Great Mother. This means that the stuff I write is the lessons that have been given to me from the Great Mother, and I have tried to pass it on to others.

I have been trying to be less 'male' for years, and learn from the feminine. The problem is that at my core I am very male and trying to change myself is like chipping away at a granite block. I know that my spiritual path is the feminine, this is why I am attracted to groups like Aristasia.

>>I found it very hard to relinquish patterns of thought and assumptions that are modern. It took a lot of praying, reading and learning within Aristasia to learn the difference between opinions born of modernity and the Truth.<<

I suppose I have been going through a similar process. 'The Little voice' within me contradicted nearly everything taught to me as a child. And in the end, I learnt to ignore the 'little voice' to fit in with society. Then in my late 20s I heard the call of the Great Mother and this has put me on the feminine spiritual path. And to listen to the 'little voice' once again.

What you call 'modern' is what I call the masculine. The masculine has dominated our world for the last four to five thousand years. The result has been conflict and chaos. What I am striving to do is to understand the feminine world view that existed before the masculine took over.

>>I suggest you try reading "The Crisis of the Modern World" by Rene Guenon. It is difficult going and you will disagree with a lot of it. But try to be receptive and put your own opinions aside, and see what happens.<<

I haven't read "The Crisis Of The Modern World", I will look it up on the Internet. I have no idea whether I would disagree with it or not. I have written a book called, "Make Love Not War". This book points out the harm the masculine point of view does to our world. Any why we need to respect and learn from the feminine. I don't know if the book you recommend has a similar theme.

Regards

William Bond

--- In AristasianSpirituality@yahoogroups.com, "servant_of_dea"

<servant_of_dea@y...> wrote:

>

> Dear Mr. Bond,

> I have loved Dea for many years.

> I can feel your utter sincerity and love of Dea in what you

> write. And I can hear your utter certainty on spiritual realities

you

> do not yet understand.

> I would like to suggest you try to be less 'male' and

> more 'receptive' and listen more as you read. I found it very hard

to

> relinquish patterns of thought and assumptions that are modern. It

> took a lot of praying, reading and learning within Aristasia to

learn

> the difference between opinions born of modernity and the Truth.

> I suggest you try reading "The Crisis of the Modern World" by

> Rene Guenon. It is difficult going and you will disagree with a lot

of

> it. But try to be receptive and put your own opinions aside, and

see

> what happens.

> From a servant of Dea, Marianne Trent

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Carola,

Forgive the delay in replying. Our ordinator network has been experiencing problems for the last few days.

So many questions are raised by all this!

First let us consider Aristasian religion. To do this we have to understand something of how Aristasia-in-Telluria has developed.

It began in the 1970s and it is often said that the impetus came from the realisation that the cultural collapse of the 1960s (which came to be called the Eclipse) was not a temporary social aberration but was at least semi-permanent. A society was being created based on utterly false principles - moral, aesthetic and spiritual. The Western world had long been guided by false philosophies, and moral (that is to say, not ordinary immorality which exists at all times, but a denial or inversion of morality) and aesthetic corruption had affected sections of the intelligentsia since early in the 20th century, but in the 1960s it began to affect the lives of the entire population, creating a radically false, inverted or Tamasic society.

This necessitated secession: the creation of a society - or societies - that separated themselves from the hugely-pervading corruption of the society created by the Eclipse (which came to be called the Pit). The society of earlier decades of the 20th century was used as a model, not from a desire to "live in the past", but from a belief that - to use a small parable - when one becomes lost in a forest one should retrace one's steps to the point at which one became lost *and continue on from there*.

This could have been done in various ways. There could have been a mixed group of men and women. A few such groups have been attempted, but never with much success. Aristasia has always been favourable to such attempts while not wishing to abandon the integrity of Aristasia itself.

Aristasia was all-female for two reasons. First that men (governed by the planet Mars) tend toward discord and find it very hard to organise when there is no forcible centre of authority. Male groupings tend to be dogged by arguments, splits and schisms.

The second reason was simply that the founders *wanted* an all-female group. Having been deprived by the Eclipse of a legitimate social order, they felt free to create their own order in the form they preferred. And they preferred an all-feminine world. As do we.

Some would also put forward a third reason. They would suggest that as patriarchy reaches its apogee, attempting to suppress femininity even in women themselves, a counter-movement, a feminine *collegia* is a necessary corrective. Many early Aristasians went even further and argued that they were helping to embody a re-entry of the feminine spiritual principle into the hyper-patriarchal and spiritually moribund Western world.

There have been various approaches to religion and spirituality in Aristasia, from those who really took little interest in the subject to those who, particularly in the 70s and 80s of the last century, developed a very comprehensive religious practice and theology. You have mentioned the Collyridians, who are named from their practice of offering cakes or bread to Our Lady - a practice clearly similar to that of the Hebrew women at the time of Jeremiah who offered honey-cakes to the Queen of Heaven, and of course of the practice of offering *prasada* to Sri Lakshmi or other Hindu forms of Our lady.

For many Aristasians, the offering of honey cakes became a central act of worship and even developed a liturgical form. Some even developed a Mythos of the Mother and daughter with a highly developed theology. At the time there were a number of Aristasians and quasi-Aristasians about the Aristasian District and University of Milford, and a few other centres, and this *culta* gained considerable impetus. After a time, it was called into question on the

grounds that, in Telluria, it was not founded on any legitimate tradition. Its followers held that it was inspired and was a legitimate re-emergence of a matriarchal faith for our times.

This is the point, in masculine organisations, where splits and schisms tend to take place. Aristasia dealt with it rather differently, and in its own whimsical way. Those who adhered to the full religion of the Mother and Daughter continued to do so. Those who did not regarded it as something from Aristasia Pura that was not appropriate for Aristasia-in-Telluria. The two "factions" lived in peace. The thirteen-month Calendar of the Mother and Daughter religion is regarded as the Old Aristasian Calendar.

This is all a bit of a rationalistic way of putting it, and understates the extent to which Aristasia Pura *is* a reality to us. But that is a matter for another occasion.

Over the following decades things have settled. The full religion seems no longer to be practiced. Everyone is agreed that God is our Mother, whether she is a "spiritual person" or not. The seven Planetary Principles or Janyati are universally accepted by Aristasians as something very close to the original feminine statement of that part of the Western tradition as well as something fully Aristasian.

The continuing development of Aristasian devotion is a vital matter. Most would agree that Aristasian Religion in its fullest form went a little to far in creating a "tradition". Most would also agree that it did a lot of very good philosophical and theological work to which we are indebted. What precisely will be the next steps in development we are not yet sure. That is why this group takes as its premiss a very simple *bhakti* devotion to the Mother upon which everyone can wholeheartedly agree.

But it does not have to stop there. Aristasia has always been open to different approaches and perspectives. For such a young movement, we have a rich history of spiritual, philosophical and devotional development.

The great danger of "new religious movements" in the West is that they will base themselves upon, or at least be influenced by the philosophical errors of the Rajasic era, and now of the Tamasic. The various modernistic cults of the New Age Movement are perfect examples what happens under such influences. With such a book as *The Feminine Universe* in our hands we should certainly be able to avoid these errors.

Claims of a continuing tradition are, in our view rather dubious. What sort of a tradition in any case? An initiatic one with a chain of initiation going back to - to what? So many questions are raised without satisfactory answers.

What has happened, we feel, is that the Archetypes of the Worship of the Mother are abiding realities and so manifest themselves whenever the "ground" is ready for them. The Collyridians may have had a direct chain of tradition going back to the Hebrew women of Jeremiah's time, or there may be a form of worship that, like a living thing, is always there, ready to break through when the "concrete" of patriarchy cracks a little.

I should be very interested to hear your views on this matter, as also those of Miss Marianne Trent. And, of course, the rest of the group!

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Corrected version Message:

I accidentally sent an uncorrected version of this text. With apologies to the group, and especially to Carola and to Miss Drusilla who helped me with the proofreading, I am resubmitting it.

Dear Carola,

Forgive the delay in replying. Our ordinator network has been experiencing problems for the last few days.

So many questions are raised by all this!

First let us consider Aristasian religion. To do this we have to understand something of how Aristasia-in-Telluria has developed.

It began in the 1970s and it is often said that the impetus came from the realisation that the cultural collapse of the 1960s (which came to be called the Eclipse) was not a temporary social aberration but was at least semi-permanent. A society was being created based on utterly false principles - moral, aesthetic and spiritual. The Western world had long been guided by false philosophies, and moral (that is to say, not ordinary immorality which exists at all times, but a denial or inversion of morality) and aesthetic corruption had affected sections of the intelligentsia since early in the 20th century, but in the 1960s it began to affect the lives of the entire population, creating a radically false, inverted or Tamasic society.

This necessitated secession: the creation of a society - or societies - that separated themselves from the all-pervasive corruption of the society created by the Eclipse (which came to be called the Pit). The society of earlier decades of the 20th century was used as a model, not from a desire to "live in the past", but from a belief that - to use a small parable - when one becomes lost in a forest one should retrace one's steps to the point at which one became lost *and continue on from there*.

This could have been done in various ways. There could have been a mixed group of men and women. A few such groups have been attempted, but never with much success. Aristasia has always been favourable to such attempts while not wishing to abandon the integrity of Aristasia itself.

Aristasia was all-female for two reasons. First that men (governed by the planet Mars) tend toward discord and find it very hard to organise when there is no forcible centre of authority. Male groupings tend to be dogged by arguments, splits and schisms.

The second reason was simply that the founders *wanted* an all-female group. Having been deprived by the Eclipse of a legitimate social order, they felt free to create their own order in the form they preferred. And they preferred an all-feminine world. As do we.

Some would also put forward a third reason. They would suggest that as patriarchy reaches its apogee, attempting to suppress femininity even in women themselves, a counter-movement, a feminine *collegia* is a necessary corrective. Many early Aristasians went even further and argued that they were helping to embody a re-entry of the feminine spiritual principle into the hyper-patriarchal and spiritually moribund Western world.

There have been various approaches to religion and spirituality in Aristasia, from those who really took little interest in the subject to those who, particularly in the 70s and 80s of the last century, developed a very comprehensive religious practice and theology. You have mentioned the Collyridians, who are named from their practice of offering cakes or bread to Our Lady - a practice clearly similar to that of the Hebrew women at the time of Jeremiah who offered honey-cakes to the Queen of Heaven, and of course of the practice of offering *prasada* to Sri Lakshmi or other Hindu forms of Our Lady.

For many Aristasians, the offering of honey cakes became a central act of worship and even developed a liturgical form. Some even developed a Mythos of the Mother and Daughter with a highly developed theology. At the time there were a number of Aristasians and quasi-Aristasians about the Aristasian District and University of Milchford, and a few other centres, and this *culta* gained considerable impetus. After a time, it was called into question on the grounds that, in Telluria, it was not founded on any legitimate tradition. Its followers held that it was inspired and was a legitimate re-emergence of a matriarchal faith for our times.

This is the point, in masculine organisations, where splits and schisms tend to take place. Aristasia dealt with it rather differently, and in its own whimsical way. Those who adhered to the full religion of the Mother and Daughter continued to do so. Those who did not regarded it as something from Aristasia Pura that was not appropriate for Aristasia-in-Telluria. The two "factions" lived in peace. The thirteen-month Calendar of the Mother and Daughter religion is regarded as the Old Aristasian Calendar.

This is all a bit of a rationalistic way of putting it, and understates the extent to which Aristasia Pura *is* a reality to us. But that is a matter for another occasion.

Over the following decades things have settled. The full religion seems no longer to be practiced. Everyone is agreed that God is our Mother, whether she is a "spiritual person" or not. The seven Planetary Principles or Janyati are universally accepted by Aristasians as something very close to the original feminine statement of that part of the Western tradition as well as something fully Aristasian.

The continuing development of Aristasian devotion is a vital matter. Most would agree that Aristasian Religion in its fullest form went a little too far in creating a "tradition". Most would also agree that it did a lot of very good philosophical and theological work to which we are indebted. What precisely will be the next steps in development we are not yet sure. That is why this group takes as its premise a very simple *bhakti* devotion to the Mother upon which everyone can wholeheartedly agree.

But it does not have to stop there. Aristasia has always been open to different approaches and perspectives. For such a young movement, we have a rich history of spiritual, philosophical and devotional development.

The great danger of "new religious movements" in the West is that they will base themselves upon, or at least be influenced by the philosophical errors of the Rajasic era, and now of the Tamasic. The various modernistic cults of the New Age Movement are perfect examples what happens under such influences. With such a book as *The Feminine Universe* in our hands we should certainly be able to avoid these errors.

Claims of a continuing tradition are, in our view rather dubious. What sort of a tradition in any case? An initiatic one with a chain of initiation going back to - to what? So many questions are raised without satisfactory answers.

What has happened, we feel, is that the Archetypes of the Worship of the Mother are abiding realities and so manifest themselves whenever the "ground" is ready for them. The Collyridians may have had a direct chain of tradition going back to the Hebrew women of Jeremiah's time, or there may be a form of worship that, like a living thing, is always there, ready to break through when the "concrete" of patriarchy cracks a little.

I should be very interested to hear your views on this matter, as also those of Miss Marianne Trent. And, of course, the rest of the group!

May Our Lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: [Aristasian Spirituality] Re: tradition Message:

Dear Annalinde

I am amazed. I had no idea that Aristasia has such a history.

Let me first tell you a little bit about myself and why I am so much interested in the Aristasian philosophy. I grew up after the eclipse but was still raised with the rajasic idea that things are becoming better and better. But in my teenage years I became aware of the fact, that the opposite is true: A degeneration in every respect was going on. I started to think a lot about alternatives and the true

needs of people but mainly in political dimensions.

Then I suddenly had a spiritual experience which changed my way of thinking. Soon I got frustrated by the empty talk of the "political activists" and was looking for a real cultural alternative in eastern traditions. I even became a member of the Hare-Krishna-movement for a few years and was initiated as a brahmin. But I also experienced the backside of patriarchal traditions which is saved for women.

On the one hand I really loved the traditional values, the chantings and bhajans, the simple and disciplined lifestyle and the philosophy.

On the other hand I had to obey to unqualified "authorities", whose only quality was the male sex. And I really hated the lies and bad talk about women, that were common among the boys. Whatever the problem, it must have been the women's fault.

Also I am aware of the importance of traditional values and I love them, I am disgusted by patriarchy, which is governing almost all traditions. What I am looking for since, is a true counter-culture.

And I was looking a lot. I came across a few, that are working but, like the Hutterians in America, they are all patriarchal.

The rare examples of matriarchal cultures are ethnic groups, like the Khasi in Meghalaya, India, the Moso in southern China or the Minangkabau in Sumatra.

I believe a religious basis is important for a counter-culture, if it is meant to continue through the generations. But it also can become a burden if it is to elaborate. I really wish to have been able to discuss this with the followers of the full Aristasian religion.

In my last contribution I raised the issue of the poets, claiming to be inspired. You mentioned a similar claim of some Aristasians while developing their religion.

I am not sure if we should agree completely with Guenon's canon of traditions. He was a male and saw only one side of the coin. Males do not have that many connections between the two hemispheres of their brains. Therefore they tend to onesidedness. Otherwise how could he live in Egypt and not object against the barbarian practice of genital mutilation of women there.

I certainly share the view of Jesus Christ who in an earlier phase of the Kali Yuga recommended to judge a tree by its fruits: "A good tree has good fruits and a bad tree has bad fruits". From this point of view I personally have great doubts about Muhamed for example. He not only ordered his followers to rob caravanes, but also to execute the three Jewish communities in Medina. Was he a prophet? I respect Muslims as I respect Mormons, but I doubt their prophets. To me the main thing are the good fruits, the eternal principles of Dharma. The more a tradition is in accordance with it, the more it is valid.

I love the parable of the flowers of the eternal archetypes breaking

through the concrete of patriarchy. As a teenager I once drew a picture of that. I was hoping for those flowers to break into an increasingly ugly and cruel world.

Why should a re-emergence of a matriarchal faith not be possible? The old traditions, coming under the influence of Tamas are becoming either drivel or dangerously extreme. As you quoted the Bhagavad gita, Our Lady will do something to reestablish Dharma. The nearest to that, that I know by now is the Aristasian philosophy.

May Our Lady bless you
Carola

--- In AristasianSpirituality@yahooogroups.com, Annya Miralene <miss_miralene@y...> wrote:

>

> Dear Carola,

>

> Forgive the delay in replying. Our ordinator network has been experiencing problems for the last few days.

>

> So many questions are raised by all this!

>

>

>

> First let us consider Aristasian religion. To do this we have to understand something of how Aristasia-in-Telluria has developed.

>

> It began in the 1970s and it is often said that the impetus came from the realisation that the cultural collapse of the 1960s (which came to be called the Eclipse) was not a temporary social aberration but was at least semi-permanent. A society was being created based on utterly false principles - moral, aesthetic and spiritual. The Western world had long been guided by false philosophies, and moral (that is to say, not ordinary immorality which exists at all times, but a denial or inversion of morality) and aesthetic corruption had affected sections of the intelligentsia since early in the 20th century, but in the 1960s it began to affect the lives of the entire population, creating a radically false, inverted or Tamasic society.

>

> This necessitated secession: the creation of a society - or societies - that separated themselves from the hugely-pervading corruption of the society created by the Eclipse (which came to be called the Pit). The society of earlier decades of the 20th century was used as a model, not from a desire to "live in the past", but from a belief that - to use a small parable - when one becomes lost in a forest one should retrace one's steps to the point at which one became lost and continue on from there.

>

> This could have been done in various ways. There could have been a mixed group of men and women. A few such groups have been attempted, but never with much success. Aristasia has always been favourable to such attempts while not wishing to abandon the integrity of Aristasia itself.

>

> Aristasia was all-female for two reasons. First that men (governed by the planet Mars) tend toward discord and find it very hard to organise when there is no forcible centre of authority. Male groupings tend to be dogged by arguments, splits and schisms.

>

> The second reason was simply that the founders wanted an all-female group. Having been deprived by the Eclipse of a legitimate social order, they felt free to create their own order in the form they preferred. And they preferred an all-feminine world. As do we.

>

> Some would also put forward a third reason. They would suggest that as patriarchy reaches its apogee, attempting to suppress femininity even in women themselves, a counter-movement, a feminine collegia is a necessary corrective. Many early Aristasians went even further and argued that they were helping to embody a re-entry of the feminine spiritual principle into the hyper-patriarchal and spiritually moribund Western world.

>

> There have been various approaches to religion and spirituality in Aristasia, from those who really took little interest in the subject to those who, particularly in the 70s and 80s of the last century, developed a very comprehensive religious practice and theology. You have mentioned the Collyridians, who are named from their practice of offering cakes or bread to Our Lady - a practice clearly similar to that of the Hebrew women at the time of Jeremiah who offered honey-cakes to the Queen of Heaven, and of course of the practice of offering prasada to Sri Lakshmi or other Hindu forms of Our lady.

>

> For many Aristasians, the offering of honey cakes became a central act of worship and even developed a liturgical form. Some even developed a Mythos of the Mother and daughter with a highly developed theology. At the time there were a number of Aristasians and quasi-Aristasians about the Aristasian District and University of Milchford, and a few other centres, and this culta gained considerable impetus. After a time, it was called into question on the grounds that, in Telluria, it was not founded on any legitimate tradition. Its followers held that it was inspired and was a legitimate re-emergence of a matriarchal faith for our times.

>

> This is the point, in masculine organisations, where splits and schisms tend to take place. Aristasia dealt with it rather

differently, and in its own whimsical way. Those who adhered to the full religion of the Mother and Daughter continued to do so. Those who did not regarded it as something from Aristasia Pura that was not appropriate for Aristasia-in-Telluria. The two "factions" lived in peace. The thirteen-month Calendar of the Mother and Daughter religion is regarded as the Old Aristasian Calendar.

>

> This is all a bit of a rationalistic way of putting it, and understates the extent to which Aristasia Pura is a reality to us. But that is a matter for another occasion.

>

> Over the following decades things have settled. The full religion seems no longer to be practiced. Everyone is agreed that God is our Mother, whether she is a "spiritual person" or not. The seven Planetary Principles or Janyati are universally accepted by Aristasians as something very close to the original feminine statement of that part of the Western tradition as well as something fully Aristasian.

>

> The continuing development of Aristasian devotion is a vital matter. Most would agree that Aristasian Religion in its fullest form went a little too far in creating a "tradition". Most would also agree that it did a lot of very good philosophical and theological work to which we are indebted. What precisely will be the next steps in development we are not yet sure. That is why this group takes as its premiss a very simple bhakti devotion to the Mother upon which everyone can wholeheartedly agree.

>

> But it does not have to stop there. Aristasia has always been open to different approaches and perspectives. For such a young movement, we have a rich history of spiritual, philosophical and devotional development.

>

> The great danger of "new religious movements" in the West is that they will base themselves upon, or at least be influenced by the philosophical errors of the Rajasic era, and now of the Tamasic. The various modernistic cults of the New Age Movement are perfect examples of what happens under such influences. With such a book as *The Feminine Universe* in our hands we should certainly be able to avoid these errors.

>

> Claims of a continuing tradition are, in our view rather dubious. What sort of a tradition in any case? An initiatic one with a chain of initiation going back to - to what? So many questions are raised without satisfactory answers.

>

> What has happened, we feel, is that the Archetypes of the Worship of the Mother are abiding realities and so manifest themselves

whenever the "ground" is ready for them. The Collyridians may have had a direct chain of tradition going back to the Hebrew women of Jeremiah's time, or there may be a form of worship that, like a living thing, is always there, ready to break through when the "concrete" of patriarchy cracks a little.

>

> I should be very interested to hear your views on this matter, as also those of Miss Marianne Trent. And, of course, the rest of the group!

>

>

>

>

> -----

> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Carola,

I think we could be treading on rather dangerous ground here - disallowing the function of the Prophet because of his horrid warlike activities (which I certainly cannot defend). Do not forget that the Old Testament is full of quite horrendous massacres of innocent people (that of Jericho, to name but one) in the name of God. Even the *Bhagavad Gita*, perhaps the most sublime of the great Western Scriptures, is couched in the form of an exhortation by Sri Krishna to Arjuna to drop his "conscientious objection" and go to war like a good Kshatriya.

To criticise patriarchal religion for being warlike is to criticise it for being patriarchal. It is not an unjust criticism, but it cannot be held to invalidate patriarchal religion as such, or to negate the fact that it has preserved spirituality in the Kali Yuga, which in India is defined as the Age of Quarrels and in the European tradition is called the Age of Iron, iron being the metal corresponding to Mars, who rules both masculinity and war. True tradition is quite clear in stating that the Age of Iron is by far the worst of the Ages, even though the patriarchal version of tradition tends to obscure the feminine nature of the previous Ages.

You write:

>To me the

>main thing are the good fruits, the eternal principles of Dharma. The

>more a tradition is in accordance with it, the more it is valid.

This is certainly true, and is the main - really the only - criterion.

On inspiration: yes I do not doubt that poets have had it (I doubt if there are any today, but there could be). I have sometimes used, for example Keats's "Truth is beauty, beauty truth/That is all ye know on earth/And all ye need to know" as a passage for the discussion of philosophy. It raises such important questions so concisely. What do we mean by Truth? What by Beauty? And in what sense can we say that we need to know nothing else? The answers to these questions, implied in the verse, tell us a great deal about dharma, or *thame*. If you are interested we should perhaps begin to discuss the Aristasian concept of *thame* very soon.

But while the poets may be inspired with Truth, and while devotional practice within, say, popular Christianity, can, without conscious effort, intuit archetypal forms of Dea, and while, as Sri Coomaraswamy says, fairy tales, if we know

how to read them, contain a wealth of traditional doctrine, none of these things can give a consistent traditional forms or would even (except within an established patriarchal tradition) form a basis for real and lasting devotion.

So there are various questions we must confront. You spoke earlier of using texts to establish the worship of Mary as the Supreme. How would this take place? Would it be within Christianity, regarding Mary as the historical mother of the Christ? Or would it be taking the name Mary as one of the fundamental Names of the Mother quite apart from Christianity, related to words for "mother" and "the sea" (some Hindus, for example refer to the Mother in her various forms as Meri Maiya - see www.merimaiya.com which is, incidentally, a very worthwhile site), and seeing Her iconography as a re-emergence of the timeless iconography of Our Lady in forms appropriate to our Age?

Interestingly, in this respect, the very widespread image of Our Lady treading upon the head of the snake is certainly due to a mistranslation in the Vulgate (the "seed" who will tread on the head of the snake is, in fact, originally "he", not "she", and the natural Christian interpretation would have been to apply it to the Christ).

The rationalist would see this as a mere historical accident. However, the earliest known European creation myth, the Pelasgian, has Our Lady, under the name of Eurynome, breaking the teeth of the Serpent with Her foot. Thus, what seems to be a simple mistranslation and error in iconography is, in fact, a Providential re-establishment of a very fundamental iconographic symbol.

I think we are all agreed that the Dea Whose Form has spontaneously appeared in the living rock on many occasions in Tibet and Nepal (see earlier postings at this group), the Mother Whose statues have shed tears in the East and in the West, the Hindu Devi, the Ancient Eurynome and all the many other forms are one and the same Dea.

In this we are at one with the Hindu tradition and also with every "Goddess Spirituality" and "New Age" follower in the West. Herein lies the problem. As you have so rightly discerned, without an underlying and truly traditional philosophy, these fragments of "Goddessism" get tied together into a purely Tamasic mish-mash of popular evolutionism, Californian pop-psychotherapy, sub-Marxist political ramblings and all the rest of the excrescences of the late-patriarchal *Weltanschauung*.

Aristasians have been seeking something truer and cleaner than all this, and so, I think have the members of this group. Aristasian philosophy gives us a very sound basis for working. Questions that arise concern whether:

- 1) One would work within an existing tradition, which would clearly be patriarchal.
- 2) One would form a purely matriarchal Way; and if so, how far could one legitimately go with this? Aristasians take the view that with the social decay of the West we are absolutely free to make our own society in the form of our choosing. Spiritual matters are a little more delicate. For all our light-heartedness in worldly matters, our approach to the things of the Spirit is serious and responsible. We wish to do *right*.
- 3) One could do something *between* the two previous alternatives perhaps taking the *Sanatana Dharma* not as a term for Hinduism, but for the Universal Tradition and using some of its forms as a central basis, while taking the Aristasian philosophy (which is traditional philosophy in a feminine form appropriate to our Age) as the conceptual framework and the defence against Tamasic errors.

I should very much value all your comments on this.

May Our Lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: [Aristasian Spirituality] Re: tradition Message:

--

Dear Annalinde

I apologize, yes I have gone to far. I felt encouraged by your reference to the dispute between the Hebrew women and Jeremiah. He, although being a prophet, was not bringing Dharma to the women, but tried to make them give up their worship. Besides his language was definitely not that of a gentleman (That is a problem with many prophets).

Yes, these religions have their purpose and the kali yuga is part of Our Lady s arrangement. But as one Hindu saint ones said: the kali yuga is like a heavy rain; it is God s will, but that does not mean you should not use an umbrella.

I love that quote by Keats. That is what I mean with inspiration: Three sentences that can be meditated upon for a lifetime.

During my research on Mary worship I came across prayers and songs adressng Her in superlatives that only refer to God. Again She is being presented as the bestower of everything desiraeable from mundane needs up to salvation. That only God can grant. Then there are miracle stories of various kinds. One even is a western version of a story from the Bhagavat Purana, only exchanging Mary for Vishnu, who is being presented as the Supreme in this Purana.

When I thought about establishing the worship of Mary, I had the idea it could be a new but ancient branch of Christianity. I was inspired by the fact, that Hinduism has such a branch. But I did not get any further, besides such thought games and some writing. I am glad of that now, because it certainly would have become another wishiwashi movement.

Of your three alternatives I would support the third one.

Although we accept existing traditions as valid, they are more and more under the influence of Tamas. At least, that is my experience with the Catholic church. If the Catholic tradition still would be the way it was in the 19th century, I would not discuss this with you, but be a pious Catholic maybe even living in a cloister.

The second one is the most delicate and the most likely one to fail.
The third one is the safest and has a lot of potential to develop.
The Aristasian philosophy is certainly a safe basis, and to refer to the quote above, it can be the umbrella to protect such a "Sanatana Dharma" from the rains of the iron age.
Do you already have some thoughts on how such a "Sanatana Dharma" could look like?

May Our Lady bless you
Carola

P.S. I am looking forward to our discussion on thame- In
AristasianSpirituality@yahoo.com, Annya Miralene
<miss_miralene@y...> wrote:

>

> Dear Carola,

>

> I think we could be treading on rather dangerous ground here - disallowing the function of the Prophet because of his horrid warlike activities (which I certainly cannot defend). Do not forget that the Old Testament is full of quite horrendous massacres of innocent people (that of Jericho, to name but one) in the name of God. Even the Bhagavad Gita, perhaps the most sublime of the great Western Scriptures, is couched in the form of an exhortation by Sri Krishna to Arjuna to drop his "conscientious objection" and go to war like a good Kshatriya.

>

> To criticise patriarchal religion for being warlike is to criticise it for being patriarchal. It is not an unjust criticism, but it cannot be held to invalidate patriarchal religion as such, or to negate the fact that it has preserved spirituality in the Kali Yuga, which in India is defined as the Age of Quarrels and in the European tradition is called the Age of Iron, iron being the metal corresponding to Mars, who rules both masculinity and war. True tradition is quite clear in stating that the Age of Iron is by far the worst of the Ages, even though the patriarchal version of tradition tends to obscure the feminine nature of the previous Ages.

>

> You write:

>

> >To me the

> >main thing are the good fruits, the eternal principles of Dharma.

The

> >more a tradition is in accordance with it, the more it is valid.

>

> This is certainly true, and is the main - really the only - criterion.

>

> On inspiration: yes I do not doubt that poets have had it (I doubt if there are any today, but there could be). I have sometimes used, for example Keats's "Truth is beauty, beauty truth/That is all ye know on earth/And all ye need to know" as a passage for the discussion of philosophy. It raises such important questions so concisely. What do we mean by Truth? What by Beauty? And in what sense can we say that we need to know nothing else? The answers to these questions, implied in the verse, tell us a great deal about dharma, or thame. If you are interested we should perhaps begin to discuss the Aristasian concept of thame very soon.

>

> But while the poets may be inspired with Truth, and while devotional practice within, say, popular Christianity, can, without conscious effort, intuit archetypal forms of Dea, and while, as Sri Coomaraswamy says, fairy tales, if we know how to read them, contain a wealth of traditional doctrine, none of these things can give a consistent traditional forms or would even (except within an established patriarchal tradition) form a basis for real an lasting devotion.

>

> So there are various questions we must confront. You spoke earlier of using texts to establish the worship of Mary as the Supreme. How would this take place? Would it be within Christianity, regarding Mary as the historical mother of the Christ? Or would it be taking the name Mary as one of the fundamental Names of the Mother quite apart from Christianity, related to words for "mother" and "the sea" (some Hindus, for example refer to the Mother in her various forms as Meri Maiya - see www.merimaiya.com which is, incidentally, a very worthwhile site), and seeing Her iconography as a re-emergence of the timeless iconography of Our Lady in forms appropriate to our Age?

>

> Interestingly, in this respect, the very widespread image of Our Lady treading upon the head of the snake is certainly due to a mistranslation in the Vulgate (the "seed" who will tread on the head of the snake is, in fact, originally "he", not "she", and the natural Christian interpretation would have been to apply it to the Christ).

>

> The rationalist would see this as a mere historical accident. However, the earliest known European creation myth, the Pelasgian, has Our Lady, under the name of Eurynome, breaking the teeth of the Serpent with Her foot. Thus, what seems to be a simple mistranslation and error in iconography is, in fact, a Providential re-establishment of a very fundamental iconographic symbol.

>

> I think we are all agreed that the Dea Whose Form has spontaneously appeared in the living rock on many occasions in Tibet and Nepal (see earlier postings at this group), the Mother Whose statues have shed tears in the East and in the West, the Hindu Devi, the Ancient

Eurynome and all the many other forms are one and the same Dea.

>

> In this we are at one with the Hindu tradition and also with every "Goddess Spirituality" and "New Age" follower in the West. Herein lies the problem. As you have so rightly discerned, without an underlying and truly traditional philosophy, these fragments of "Goddessism" get tied together into a purely Tamasic mish-mash of popular evolutionism, Californian pop-psychotherapy, sub-Marxist political ramblings and all the rest of the excrescences of the late-patriarchal Weltanschauung.

>

> Aristasians have been seeking something truer and cleaner than all this, and so, I think have the members of this group. Aristasian philosophy gives us a very sound basis for working. Questions that arise concern whether:

>

> 1) One would work within an existing tradition, which would clearly be patriarchal.

>

> 2) One would form a purely matriarchal Way; and if so, how far could one legitimately go with this? Aristasians take the view that with the social decay of the West we are absolutely free to make our own society in the form of our choosing. Spiritual matters are a little more delicate. For all our light-heartedness in worldly matters, our approach to the things of the Spirit is serious and responsible. We wish to do right.

>

> 3) One could do something between the two previous alternatives perhaps taking the Sanatana Dharma not as a term for Hinduism, but for the Universal Tradition and using some of its forms as a central basis, while taking the Aristasian philosophy (which is traditional philosophy in a feminine form appropriate to our Age) as the conceptual framework and the defence against Tamasic errors.

>

> I should very much value all your comments on this.

>

> May Our Lady bless you,

>

> Annalinde

>

>

>

>

>

>

>

>

>

>

>
>
>
>
>
>
> -----
> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Carola,

Let us look at the position that confronts us at present. As we said earlier, all traditions are true and sufficient, but they are not equal - at least in their exoteric aspects - in their comprehensive conformity to pure Truth.

The later traditions, and in particular the Abrahamic monotheisms, "economise" the Truth for the purposes of the latter half of the Kali Yuga. In particular they compact the doctrine of the Cycles, so that they speak as if there were but a single Cycle, a single Creation and a single Ending of the World. As in the macrocosm, so in the microcosm, they speak as though the *jivatma* took only one turn on the wheel of *samsara* - that is, as if the soul incarnated only once.

In many other respects do they "economise". Their very exclusivism is an "economy" - a cutting out of all unnecessary truths, leaving only the single path to salvation. This is the positive aspect of the matter. Clearly it has negative aspects also.

It has always had negative aspects; but in these days it has more than ever. It is, in a sense, true to say that the exclusivism and general economy-of-truth of the Abrahamic monotheisms is outdated.

Now this is an expression I use with great caution. It has been misused throughout the past century. It is used by liberalisers and modernisers everywhere, and when they use it, it implies a radically false philosophy. It implies the notion of continual progress (sometimes called "evolution" by the misapplication of a biological theory that has achieved near-mythic status for the modern mind) and it implies that eternal things are subject to time, and even that Truth can change or "develop", all of which is clearly untrue.

If religion means anything at all, then it stands above the productions of time. It judges them and not *vice versa*. If Truth does not stand above time and fashion, then it is not Truth and is worthless. All modernist errors, from Vatican II to the New Age Movement are guilty of this developmentalist falsehood.

So if we say that the Abrahamic monotheisms are in a certain sense "out of date", what do we mean? We mean that they were themselves an adaptation - a reduction, an economising - of the *Sanatana Dharma* for an age of intellectual limitation. They were made specifically for certain times and conditions, and those conditions have now - even later in the Kali Yuga - changed.

Two of the changes that have come about are 1) a bringing of different traditions face-to-face with one another on a scale unknown before and 2) a vast expansion of knowledge on a purely material plane, so that we now know more about life and the universe in material terms than ever before, without any of the spiritual understanding that should accompany such material knowledge.

Each of these changes brings about questions that the monotheisms cannot answer satisfactorily in their traditional "economised" terms. For this we require the much more comprehensive cosmological knowledge and understanding of the laws of manifestation inherent in the older Tradition. The "economy" of the monotheisms works precisely because it is a limited doctrine intended for a people who will know only that doctrine and very little outside it - whether in terms of other traditions or of the questions raised by cosmological speculation. For centuries they worked well for such peoples. But, certainly in the West, no such people any longer exists. We do not attribute this to any "advance" (except in terms of purely material knowledge which is the lowest order of knowledge and therefore most appropriate to the Age of Iron) but in any case it does mean that the "salvation strategy" of the Western monotheisms is no longer effective on a large scale.

Various attempts are made to deal with this crisis. The Catholic and main Episcopal Churches have made huge compromises with modernism to the extent where their religion seems at times little more than liberal-capitalism in a cassock. The fundamentalists, on the contrary, have retreated into the "shell" of literalism - which is not even a retreat into the old "economy", but into a world-view far narrower and more restricted than a Renaissance Catholic or even a seventeenth-century Protestant could have conceived of.

The "New Age" movement, on the other hand, has picked up bits and pieces of the traditional cosmology, which holds the answers to the questions that trouble the Pit, and welded them together with all the most outstanding modernist errors to produce every possible mixture of half-truth and nonsense.

And the crisis is a very deep one, not "merely" (as the modern mind would say) a spiritual one. For a whole world has been constructed on the philosophic basis of 19th-century mechanistic materialism - a scientific model that was already being disproved in the early years of the 20th century and is by now long left behind by serious scientists. In other words, the entire foundation of liberal-modernist thinking has evaporated. It is a castle (or rather a skyscraper) standing on nothing. Hence the nihilism, absurdism and despair of the modern outlook.

* * *

I mention all this, because I think it is a necessary preamble to considering our own position.

You write:

- > I felt encouraged by your reference to the dispute between the Hebrew women and
- > Jeremiah. He, although being a prophet, was not bringing Dharma to the women,
- > but tried to make them give up their worship.

Now, clearly Jeremiah was speaking from the "economised" point of view that we have just referred to. He is talking of the single way of salvation that ignores all others. At the same time he is supporting the Patriarchal Revolution. It may be that the worship of these women was, by this time, in some way degenerate. Since we have only one side of the story we cannot really know. It may also be that a perfectly legitimate worship was being suppressed in the name of the new "economy", and also of Patriarchy.

You write also:

- >When I thought about establishing the worship of Mary, I had the idea it could be a new but ancient branch of Christianity.

The problem here would be that Christianity is also part of this New Economy. In Christian terms, it is perfectly clear that the supremacy of Mary is theologically impossible. In the past, the recognition of such a supremacy may have been possible to people of a purely *bhaktic* nature, moving in a world where Christianity was the sole reality. We now move in a highly literate (which is not necessarily an advantage) and ratiocinative culture, where it is necessary for us to understand in very literal terms the bases for what we do and believe.

The Economy of Christianity does not, like Hinduism, recognise that God can be reached through any of Her manifestations and that all Her manifestations *are* her. To the Hindu this is perfectly obvious.

When you say:

- >One [story of Mary] even is a western version of a story from the Bhagavat Purana,
- >only exchanging Mary for Vishnu, who is being presented as the Supreme in this
- >Purana.

You reveal the position exactly. For a Hindu to represent one Deity as the Supreme in one Purana, and another in another involves no contradiction. Of course there is only one God, but She can be seen through any of Her manifestations. For the Hindu, even accepting Mary as a manifestation of the Supreme would not be too great a stretch of the imagination. For the Christian it would involve throwing out twenty centuries of theology and doctrine. Even aside from our own considerations, we should be concerned about the subversive influence of such a movement

on what is left of Christianity. For, while it is true that Christianity is surrounded by subversion on every side, it does not behove us to add to it.

Whether Christianity should - or can - broaden its Economy in legitimate ways, to confront the hostile mental world in which it now finds itself is quite another problem. Our problem is concerned with our own approach to Dea.

For our basis of *Sanatana Dharma*, I think we have to look as close as we can to the roots of the Western tradition, that is, to the Hindu world. We may then be free to incorporate other images, such as the traditional iconography of Mary or even Far Eastern images. To stop this from degenerating into a mere eclecticism, we shall need a firm grounding in Aristasian philosophy.

These are our thoughts on the matter thus far. We should welcome comments from any and all of you!

May Our Lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Miss Miralene,

Anyone who values tradition and orthodoxy ought to have great concerns about the potential corrosive effects of an attempt to deify the Blessed Virgin from within Christianity. As you say, it would require an orthodox Christian to toss out twenty centuries of theology and tradition, and then what would be left? And what is of significantly more importance to myself as a Catholic is that I cannot remain in my religion in good faith while deciding on my own personal judgement to reject its most significant teachings. Just because the Second Vatican Council, and I think more importantly the spirit of rebellion in the American Church, has encouraged a culture of extreme individualism, does not mean that I have to help it along.

I think there are far greater chasms between orthodox Christianity and the creed that you have described here than has been made plain. The idea that the creation and the fall are identical is, after all, a Christian heresy. Orthodox Christian teaching has always been that Creation is good. Creation was corrupted by the fall of man, not by its mere separation from God. There are other important differences of course, but I think that is the foundation of the difference between us.

But as Chesterton wrote, "It is not merely true that a creed unites men. Nay, a difference of creed unites men--so long as it is a clear difference. A boundary unites. Many a magnanimous Moslem and chivalrous Crusader must have been nearer to each other, because they were both dogmatists, than any two homeless agnostics in a pew of Mr. Campbell's chapel. 'I say God is One,' and 'I say God is One but also Three,' that is the beginning of a good quarrelsome, manly friendship."

And I hope that "I say Creation and Fall are one," and "I say Creation is good," may allow us to have a good, harmonious womanly exchange.

Thank you,
Umm Jack

Do you Yahoo!?
Meet the all-new My Yahoo! - Try it today!
<http://my.yahoo.com>

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: tradition Message:

Dear Umm Jack,

As you see, we *are* concerned about the corrosive effects of the deification of Mary within Christianity. There is quite enough confusion and disorientation in Western religion without our adding to it.

Christianity clearly needs to retain its traditional Economy. Its main problem, as I see it, is that of demythologisation. White Christians, in particular, have a world-outlook that undermines the mythic bases of the Christian (or of any religious) understanding of the world. What will appear (particularly to the American mind - and incorrectly in this

case, but that won't matter) to be feminist initiatives for "Divine Sexual Equality"* will certainly not help with this problem!

Our commitment is to the Mother as Supreme, and we do accept the iconography of Mary as ultimately Hers. However to attempt to graft this on to the well-defined economy of Christinity - particularly at this most perilous historical juncture - would, I think, be highly irresponsible.

I should like to clarify this matter of "the Creation and the Fall being one". It really was a sort of shorthand, and an attempt to translate, for explanatory purposes, the Traditional doctrine of manifestation into the terminology of the Abrahamic tradition. I agree that from within the Economy of that tradition it will not really do!

In particular, it is bound to remind historically-minded Christians of certain past controversies of their own, particularly with various forms of Manichaeism and with heresies that regard creation as evil.

Once we are on this ground, and within this Economy, the association of Creation and Fall becomes a very unsatisfactory analogy. I shan't go into it deeply unless you want me to, but let me assure you that we do *not* regard the Creation as evil.

The creation, being the *maya* of Dea Herself, is inherently good, though there is a very fundamental ambiguity here, because our immersion in *maya* is ultimately due to *avidya*, or ingnoance. This is not really different from other Western formulations, such a Plato's cave where worldly things are but shadows on the wall of a cave which we can potentially transcendent, and see the Divine Realities or Archetypes, or St. Paul's "Now we see through a glass, darkly; but then face to face".

It may interest you to know that the Aristasian Mother and Daughter tradition, over which I have expressed a few doubts, does envisage a Fall occasioned by the turning-away of Maid from the Mother. Thereupon, She being the Spiritual Sun, "Her brightness was too great for us to look upon" and the Lunar Daughter mediates Her light to maidenkind.

So this perspective is by no means alien to Aristasia, and my doubts do not concern its thealogy, but whether we are able to adopt it in Telluria for fully "religious" purposes.

However, we do not see the two perspectives as being in any way "in contradiction", simply as being two ways of looking at something that is ultimately beyond our human understanding while we are still seeing "through a glass darkly".

May Our Lady bless you,

Annalinde

* The danger here *ought* to be that Catholics would reject it as an attempt to bring saecular social ideology into the sphere of theology. In fact the far greater danger is that some of them will *accept* it for that very reason.

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: The Seven Janyati Message:

We have promised to speak a little more on Aristasian traditional ideas, and we have long promised Miss Drusilla an explanation of the Janyati. Since some graphic elements were required, we have placed the piece at the Aristasia web site.

To read more of the fundamentals of Aristasian religious ad philosophical thought, please go to:

<http://www.aristasia.co.uk/janyati.html>

May Dea bless you all,

Annalinde

|

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: The Seven Janyati Message:

We have promised to speak a little more on Aristasian traditional ideas, and we have long promised Miss Drusilla an explanation of the Janyati. Since some graphic elements were required, we have placed the piece at the Aristasia web site.

To read more of the fundamentals of Aristasian religious ad philosophical thought, please go to:

<http://www.aristasia.co.uk/janyati.html>

May Dea bless you all,

Annalinde

|

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: re: Tradition Message:

I was one of the early Aristasians who used the inspirational teachings and texts that one of our number received in a receptive trance state. I love the bright, beautiful clarity and deep spiritual profundity of those writings. I studied them over years, reading them over and over, meditating on single verses, taking them to heart.

My heart indeed changed. It lightened, I was cleansed, I was able to "open [my] soul to the sunlight of our Mother's love." I imagined myself as a blade of grass bending and swaying in the breeze to the Mother's will. I left behind many poisons of the mind, much grossness of the body and bathed myself in the clear waters of these beautiful words.

That is why I was, and am, so sure that the writings were divinely inspired. I was privileged to lead other souls through the purification they offered. I saw others than myself respond and become purer, better beings.

Building a tradition is another matter. I do believe a tradition should be inherited. And that this is not possible for us as Mother-worshippers. The traditions lie in the hands of the Patriarch. There is much Truth and Beauty still in some few -- Orthodox Christianity for one, little changed and still intact, beautiful. I'm sure the world of Islam is still true in essence, despite the hardening over centuries of the patriarchal power against the women.

However, I do wonder. My faith, undiminished as it is, in the writings that were received, ponders this -- if they were so powerful, so cleansing, so perfectly rendered for healing the soul poisoned by the Post-Eclipse world, what else might they have been meant to do? Is there maybe some simple cult of the household, using these words as a spiritual focus, that could be resurrected. (This did exist once, in a small way).

I have tried several times to think seriously about becoming Orthodox Christian. Even though they do not elevate Mary as the Catholics do, and she is not a disguise for the Daughter as She seems to be in much of Catholicism, their icons of Her are astonishingly beautiful and I have many icons on my shrine.

But each time I think seriously of Orthodox Christianity, I feel I can never turn my back on the Mother (even though God is always the same God under different faces and names). I love Her too much, Her Daughter too much. I cannot open my heart to a male God, not even Jesus in his gentleness.

So each time I flirt with this, I return to kneel at Her feet, and dedicate myself to be Her servant. I have always felt that that is something the Pit and modern times can never take away from me. I may suffer from not worshipping inside a tradition with rituals and guidance, but I can never lose the privilege of being Her servant, unless I choose to stray myself. That is why I took the name for this

group of 'servant of Dea'.

So now, as Her servant and little child, I take my leave in hope
that my words may light a spark in someone's breast.

Yours in Dea with love, Marianne Trent.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Miss Trent Message:

--Dear Miss Trent

Thank you very much for sharing your feelings and experiences with us.

Your message moved me deeply. Similiar feelings are known to me.
On the one hand there is the love for Our Lady and on the other hand
the desire for being part of an ancient tradition with the ageold
rituals and the support of fellow believers.. Just like you I could
not give Her up, since the time I received Her call, although I
stmbled a lot. Sometimes I was doubting myself: How could I be a
devotee of Dea by heart and still be traditional minded? But the
wiccan like goddess movements were also no alternative to me.
Now by Her grace, I came across Aristasian philosophy and I am
impressed about what you wrote on the old Aristasian texts and
teachings. Are they available? If yes, I would very much like to
obtain them.

Some thoughts came on my mind when I read what you said about
tradition, I want to share them with you and the members of this
group. And please correct me if I am wrong.
I am just reading THE FEMININE UNIVERSE written, as I suppose, by a
relative of you. My thoughts are inspired by this reading.
You wrote: "building a tradition is another matter. I do believe a
tradition should be inherited." That is a fact and can not be
otherwise. But again Muhamed and Buddha did not inherit a tradition.
In fact it took centuries for the Great Traditions to develop the
magnificent forms they had at the peak of their glory. Byzance was
not built in a day and the beauty of the orthodox rituals are the
fruits of a development over generations.
What made it possible, for those Great Traditions to develop from a
single point, for example the Prophet Muhamed into the religion of
more than a billion people today?
It was the fact, that they contained the quality of traditionalness
although not being inherited. (Initiatonrituals are unknown to Islam.
To be a Muslim you only have to faithfully say the declaration of
faith and try to follow the rules as good as possible.)
In THE FEMININE UNIVERSE the traditional symbol of the pyramid is

explained. How it starts from a single point and expands from there level after level, until it gains its final extension. It expands from form into substance and the information whatever kind of pyramid it is going to be, is already present in the single point, even before it starts to grow. The quality is first and from it everything develops. Miss Alice Lucy Trent therefor rightfully writes. "While no true Muslim would see the the great days of Baghdad as superior to the time of the prophet in the desert, the modernist certainly would." Well the time of the prophet in the desert was exactly that time when Islam was no tradition at all, but simply the point out of which the tradition developed.

Could it be possible, that those texts received in trance (a traditional form of communion with the Divine) and having such a profound impact on those who lived up to them, also be such a point, in which an archetype "incarnated"?

Your suggestion of resurrecting a simple household cult based on these teachings is supported by me with the whole of my heart. This is how Christianity once started. If a tradition is developing out of such a household cult is not in our hands. If it shall be so, it will be by the innate quality of the archetype.

May Our Lady bless you

Carola

- In AristasianSpirituality@yahoogroups.com, "servant_of_dea"

<servant_of_dea@y...> wrote:

>

> I was one of the early Aristasians who used the inspirational
> teachings and texts that one of our number received in a receptive
> trance state. I love the bright, beautiful clarity and deep
spiritual

> profundity of those writings. I studied them over years, reading
them

> over and over, meditating on single verses, taking them to heart.

> My heart indeed changed. It lightened, I was cleansed, I was

> able to "open [my] soul to the sunlight of our Mother's love." I

> imagined myself as a blade of grass bending and swaying in the
breeze

> to the Mother's will. I left behind many poisons of the mind, much

> grossness of the body and bathed myself in the clear waters of
these

> beautiful words.

> That is why I was, and am, so sure that the writings were

> divinely inspired. I was privileged to lead other souls through the

> purification they offered. I saw others than myself respond and

> become purer, better beings.

> Building a tradition is another matter. I do believe a tradition

> should be inherited. And that this is not possible for us as Mother-

> worshippers. The traditions lie in the hands of the Patriarch.

There

> is much Truth and Beauty still in some few -- Orthodox Christianity

> for one, little changed and still intact, beautiful. I'm sure the

> world of Islam is still true in essence, despite the hardening over

> centuries of the patriarchal power against the women.

> However, I do wonder. My faith, undiminished as it is, in the

> writings that were received, ponders this -- if they were so

> powerful, so cleansing, so perfectly rendered for healing the soul

> poisoned by the Post-Eclipse world, what else might they have been

> meant to do? Is there maybe some simple cult of the household,

using

> these words as a spiritual focus, that could be resurrected. (This

> did exist once, in a small way).

> I have tried several times to think seriously about becoming

> Orthodox Christian. Even though they do not elevate Mary as the

> Catholics do, and she is not a disguise for the Daughter as She

seems

> to be in much of Catholicism, their icons of Her are astonishingly

> beautiful and I have many icons on my shrine.

> But each time I think seriously of Orthodox Christianity, I

feel

> I can never turn my back on the Mother (even though God is always

the

> same God under different faces and names). I love Her too much, Her

> Daughter too much. I cannot open my heart to a male God, not even

> Jesus in his gentleness.

> So each time I flirt with this, I return to kneel at Her feet,

> and dedicate myself to be Her servant. I have always felt that that

> is something the Pit and modern times can never take away from me.

I

> may suffer from not worshipping inside a tradition with rituals and

> guidance, but I can never lose the privilege of being Her servant,

> unless I choose to stray myself. That is why I took the name for

this

> group of 'servant of Dea'.

> So now, as Her servant and little child, I take my leave in

hope

> that my words may light a spark in someone's breast.

> Yours in Dea with love, Marianne Trent.

To: AristasianSpirituality@yahoogroups.com

Subject: [Aristasian Spirituality] Re: tradition Message:

--Dear Annalinde

Your "preamble" was very illuminating. Now I understand why the western monotheisms are the way they are: economised versions of the Original Tradition.

Everything makes sense now, their credits and their problems.

Certainly you are right with what you said about the worship of Mary. It was to me like the famous straw, to which the drowning maid is reaching, hoping to be supported by it. But as a straw can not support the drowning maid, so there is nothing to support the yearning soul in the post-eclipse world. We are really "children of the void", deracinated in every way.

The Aristasian philosophy and our discussion are not only giving me new insides in many respects, they are also changing my way of life. I am improving my manners, starting to dress correctly, I am more conscious about my way of speaking and I plan to do something to make my handwriting beautiful. Generally speaking I am becoming more disciplined and hopefully racinated.

Some years ago I had been in India during the autumnal equinox and became witness of the Navratna, when at every streetcorner, in every home and in almost every temple (although dedicated to another deity) Dea is being worshiped. I never before and after saw such a vital tradition of Dea worship. I recognized parallels to the worship of Mary and that was the origin of my investigations into popular Mary worship. The Hindutradition is certainly the best one to draw on for Sanatana Dharma.

The report of Miss Marianne Trent about old Aristasian texts impressed me a lot and I really would like to read them. They seem to be of great spiritual value. What is your opinion about them? In my answer to Miss Trent I have given some thoughts concerning those texts and tradition and I would be interested in your opinion.

May Our Lady bless you
Carola

- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

>

> Dear Carola,

>

> Let us look at the position that confronts us at present. As we said earlier, all traditions are true and sufficient, but they are not equal - at least in their exoteric aspects - in their

comprehensive conformity to pure Truth.

>

> The later traditions, and in particular the Abrahamic monotheisms, "economise" the Truth for the purposes of the latter half of the Kali Yuga. In particular they compact the doctrine of the Cycles, so that they speak as if there were but a single Cycle, a single Creation and a single Ending of the World. As in the macrocosm, so in the microcosm, they speak as though the jivatma took only one turn on the wheel of samsara - that is, as if the soul incarnated only once.

>

> In many other respects do they "economise". Their very exclusivism is an "economy" - a cutting out of all unnecessary truths, leaving only the single path to salvation. This is the positive aspect of the matter. Clearly it has negative aspects also.

>

> It has always had negative aspects; but in these days it has more than ever. It is, in a sense, true to say that the exclusivism and general economy-of-truth of the Abrahamic monotheisms is outdated.

>

> Now this is an expression I use with great caution. It has been misused throughout the past century. It is used by liberalisers and modernisers everywhere, and when they use it, it implies a radically false philosophy. It implies the notion of continual progress (sometimes called "evolution" by the misapplication of a biological theory that has achieved near-mythic status for the modern mind) and it implies that eternal things are subject to time, and even that Truth can change or "develop", all of which is clearly untrue.

>

> If religion means anything at all, then it stands above the productions of time. It judges them and not vice versa. If Truth does not stand above time and fashion, then it is not Truth and is worthless. All modernist errors, from Vatican II to the New Age Movement are guilty of this developmentalist falsehood.

>

> So if we say that the Abrahamic monotheisms are in a certain sense "out of date", what do we mean? We mean that they were themselves an adaptation - a reduction, an economising - of the Sanatana Dharma for an age of intellectual limitation. They were made specifically for certain times and conditions, and those conditions have now - even later in the Kali Yuga - changed.

>

> Two of the changes that have come about are 1) a bringing of different traditions face-to-face with one another on a scale unknown before and 2) a vast expansion of knowledge on a purely material plane, so that we now know more about life and the universe in material terms than ever before, without any of the spiritual understanding that should accompany such material knowledge.

>

> Each of these changes brings about questions that the monotheisms cannot answer satisfactorily in their traditional "economised" terms. For this we require the much more comprehensive cosmological knowledge and understanding of the laws of manifestation inherent in the older Tradition. The "economy" of the monotheisms works precisely because it is a limited doctrine intended for a people who will know only that doctrine and very little outside it - whether in terms of other traditions or of the questions raised by cosmological speculation. For centuries they worked well for such peoples. But, certainly in the West, no such people any longer exists. We do not attribute this to any "advance" (except in terms of purely material knowledge which is the lowest order of knowledge and therefore most appropriate to the Age of Iron) but in any case it does mean that the "salvation strategy" of the Western monotheisms is no longer effective on a large scale.

>

> Various attempts are made to deal with this crisis. The Catholic and main Episcopal Churches have made huge compromises with modernism to the extent where their religion seems at times little more than liberal-capitalism in a cassock. The fundamentalists, on the contrary, have retreated into the "shell" of literalism - which is not even a retreat into the old "economy", but into a world-view far narrower and more restricted than a Renaissance Catholic or even a seventeenth-century Protestant could have conceived of.

>

> The "New Age" movement, on the other hand, has picked up bits and pieces of the traditional cosmology, which holds the answers to the questions that trouble the Pit, and welded them together with all the most outstanding modernist errors to produce every possible mixture of half-truth and nonsense.

>

> And the crisis is a very deep one, not "merely" (as the modern mind would say) a spiritual one. For a whole world has been constructed on the philosophic basis of 19th-century mechanistic materialism - a scientific model that was already being disproved in the early years of the 20th century and is by now long left behind by serious scientists. In other words, the entire foundation of liberal-modernist thinking has evaporated. It is a castle (or rather a skyscraper) standing on nothing. Hence the nihilism, absurdism and despair of the modern outlook.

>

> * * *

>

> I mention all this, because I think it is a necessary preamble to considering our own position.

>

> You write:

>

> > I felt encouraged by your reference to the dispute between the Hebrew women and

>

> > Jeremiah. He, although being a prophet, was not bringing Dharma to the women,

>

> > but tried to make them give up their worship.

>

> Now, clearly Jeremiah was speaking from the "economised" point of view that we have just referred to. He is talking of the single way of salvation that ignores all others. At the same time he is supporting the Patriarchal Revolution. It may be that the worship of these women was, by this time, in some way degenerate. Since we have only one side of the story we cannot really know. It may also be that a perfectly legitimate worship was being suppressed in the name of the new "economy", and also of Patriarchy.

>

> You write also:

>

> >When I thought about establishing the worship of Mary, I had the idea it could be a new but ancient branch of Christianity.

>

> The problem here would be that Christianity is also part of this New Economy. In Christian terms, it is perfectly clear that the supremacy of Mary is theologically impossible. In the past, the recognition of such a supremacy may have been possible to people of a purely bhaktic nature, moving in a world where Christianity was the sole reality. We now move in a highly literate (which is not necessarily an advantage) and ratiocinative culture, where it is necessary for us to understand in very literal terms the bases for what we do and believe.

>

> The Economy of Christianity does not, like Hinduism, recognise that God can be reached through any of Her manifestations and that all Her manifestations are her. To the Hindu this is perfectly obvious.

>

>

>

> When you say:

>

> >One [story of Mary] even is a western version of a story from the Bhagavat Purana,

>

> >only exchanging Mary for Vishnu, who is being presented as the Supreme in this

>

> >Purana.

>

> You reveal the position exactly. For a Hindu to represent one Deity as the Supreme in one Purana, and another in another involves no contradiction. Of course there is only one God, but She can be seen through any of Her manifestations. For the Hindu, even accepting Mary as a manifestation of the Supreme would not be too great a stretch of the imagination. For the Christian it would involve throwing out twenty centuries of theology and doctrine. Even aside from our own considerations, we should be concerned about the subversive influence of such a movement on what is left of Christianity. For, while it is true that Christianity is surrounded by subversion on every side, it does not behove us to add to it.

>

> Whether Christianity should - or can - broaden its Economy in legitimate ways, to confront the hostile mental world in which it now finds itself is quite another problem. Our problem is concerned with our own approach to Dea.

>

> For our basis of Sanatana Dharma, I think we have to look as close as we can to the roots of the Western tradition, that is, to the Hindu world. We may then be free to incorporate other images, such as the traditional iconography of Mary or even Far Eastern images. To stop this from degenerating into a mere eclecticism, we shall need a firm grounding in Aristasian philosophy.

>

> These are our thoughts on the matter thus far. We should welcome comments from any and all of you!

>

> May Our Lady bless you,

>

> Annalinde

>

>

>

>

>

>

>

>

>

>

>

>

>

>

>

>

>

>

>

> -----

> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Miss Trent Message:

What is the right way for we who love Our Lady? Who understand the value of tradition and the wrongfulness of the Pit, and yet cannot cease to love the Mother?

As you say, Miss Carola, outside the West there are countless millions who know Her and love Her. In the West even the most traditional are holding to tradition only by the slenderest thread.

They say that in this Kali Yuga, chanting the name of Dea is the best way. Some say one should be initiated to do so, but I have heard that there are certain mantras that everyone may use. One is the Hare Krishna Maha-mantra, but for those who love the mother, I have heard that all may chant:

OM SRI MATRE NAMAH

This means "OM Hail Holy Mother". OM is the primordial syllable that contains all things. It goes as near as we can go to the root of sacred language - to the unheard Word from whence all words proceed.

So let us set up a picture or statue to Her. Let us light candles and incense to Her. Let us chant:

OM SRI MATRE NAMAH

Yes, there are troubling problems, but do not let us say we have no tradition. Let us simply offer prayers and incense to the Mother and chant Her mantra, and in our very simple way (for we are very humble children in a very low and foolish age) are we not one with the Ladies of Jerusalem who offered honey-cakes to the Queen of Heaven? With the Collyridians who offered cakes or bread to Her? With Her ancient worshippers through the millennia that are not written down? With the millions who love Her still in the East?

We may find other ways, make other decisions, honour the Daughter or not honour Her, take this text or that text as authentic. But all of us may be united in the love of Dea, the pure and perfect heart of our tradition, which is the oldest tradition of all.

OM SRI MATRE NAMAH

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Miss Trent Message:

Dear Sucrischild

Thank you for sharing the Mantra with us.

This reminds me of a story from the life of the great Hinduacharya Shri Ramanuja.

When Ramanuja was young, he served his Guru with utmost love and obeidiance.

One day the Guru called him and said: "I am greatly satisfied by your devotion and service. Therefor I shall give you a mantra, that is so potent, that whosoever is chanting it will be elavated to the divine Vaikuntha world. But look out, it is a secret mantra anf if you are going to tell it to anybody you shall be condemned to hell for ages." After Ramanuja had promised to keep it secret, the Guru gave him the mantra. The disciple thanked his master and after bowing humbly, he left.

Having been blessed in this way Ramanuja went directly to the market place. He climbed a roof and shoutet: "Everybody please listen! Chant this mantra: Om Namō Narayanaya! Cant it because by doing so you will be elavated to the Vaikuntha world!"

Somebody informed the Guru of this. Enraged the holy man proceeded to curse his disobeidiant disciple. Ramanuja fell at his feet saying: "Yes Guruji curse me and punish me, because I have broken my promise given to you. I may go to hell happily, knowing that so many shall go to Vaikuntha instead by the grace of the sacred mantra."

The Guru looked down at his disciple and realized that ramanuja was a soul more noble than himself. he raised him up and enbracing this worthy disciple the Guru blessed him in every way.

Is this not a beautifull story? Yes we should not hold back with our spiritual knowledge out of fear or whatever. For there are many among our fellow maids, who will profit greatly fron this knowledge.

Let me thank you all, specialy Annalinde for your spiritual generosity.

May Our Lady bless you

Carola

--- In AristasianSpirituality@yahoogroups.com, "sucrischild"
<sucrischild@y...> wrote:

>

> What is the right way for we who love Our Lady? Who understand the
 > value of tradition and the wrongfulness of the Pit, and yet cannot
 > cease to love the Mother?

>

> As you say, Miss Carola, outside the West there are countless
 > millions who know Her and love Her. In the West even the most
 > traditional are holding to tradition only by the slenderest thread.

>

> They say that in this Kali Yuga, chanting the name of Dea is the
 > best way. Some say one should be initiated to do so, but I have
 > heard that there are certain mantras that everyone may use. One is
 > the Hare Krishna Maha-mantra, but for those who love the mother, I
 > have heard that all may chant:

>

> OM SRI MATRE NAMAH

>

> This means "OM Hail Holy Mother". OM is the primordial syllable
 that
 > contains all things. It goes as near as we can go to the root of
 > sacred language - to the unheard Word from whence all words proceed.

>

> So let us set up a picture or statue to Her. Let us light candles
 > and incense to Her. Let us chant:

>

> OM SRI MATRE NAMAH

>

> Yes, there are troubling problems, but do not let us say we have no
 > tradition. Let us simply offer prayers and incense to the Mother
 and
 > chant Her mantra, and in our very simple way (for we are very
 humble
 > children in a very low and foolish age) are we not one with the
 > Ladies of Jerusalem who offered honey-cakes to the Queen of Heaven?
 > With the Collyridians who offered cakes or bread to Her? With Her
 > ancient worshippers through the millennia that are not written down?
 > With the millions who love Her still in the East?

>

> We may find other ways, make other decisions, honour the Daughter
 or
 > not honour Her, take this text or that text as authentic. But all
 of
 > us may be united in the love of Dea, the pure and perfect heart of
 > our tradition, which is the oldest tradition of all.

>

> OM SRI MATRE NAMAH

To:
Subject:
Message:

To:
Subject:
Message:

To: AristasianSpirituality@yahoogroups.com

Subject: Love of the Mother Message:

The story about Sri Ramanuja is very beautiful, Carola, and I think it should teach us a lot.

Miss Annalinde has mentioned the Meri Maiya site before now. Perhaps you would like to take a look at a "letter from Meri Maiya that appeared there this week". It is fictional, of course and it is no work of literature, but it does tell us something, and it asks us something. With all our talk of traditions and texts and this and that -- are we doing the simplest, most important thing? Remembering our Heavenly Lady? Talking to her? That matters to Her more than all our complications.

I am taking the liberty of reprinting that letter in this post. I am sure these Hindu servants of Our lady will not object to our using their words to remind others of Her. If you wish to see it in context, go to:

<http://www.merimaiya.com/linkbhajansweek.htm>

OM SRI MATRE NAMAH

As you got up this morning, I watched you, and hoped you would talk to me even if it was just a few words, asking my opinion or thanking me for something good that happened in your life yesterday. But I noticed you were too busy, trying to find the right outfit to wear

When you ran around the house getting ready, I knew there would be a few minutes for you to stop and say hello, but you were too busy

At one point you had to wait fifteen minutes with nothing to do except sit in a chair. Then I saw you spring to your feet. I thought you wanted to talk to me but you ran to the phone and called a friend to get the latest gossip instead. I watched patiently all day long. With all your activities I guess you were too busy to say anything to me

I noticed that before lunch you looked around, maybe you felt embarrassed to talk to me, that is why you didn't bow your head. You glanced three or four tables over and you noticed some of your friends talking to me briefly before they ate, but you didn't. That's okay

There is still more time left, and I hope that you will talk to me yet

You went home and it seems as if you had lots of things to do. After a few of them were done, you turned on the TV. I don't know if you like TV or not, just about anything goes there and you spend a lot of time each day in front of it not thinking about anything, just enjoying the show. I waited patiently again as you watched the TV and ate your meal, but again you didn't talk to me

Bedtime I guess you felt too tired. After you said goodnight to your family you plopped into bed and fell asleep in no time. That's okay because you may not realize that I am always there for you ... I've got patience, more than you will ever know. I even want to teach you how to be patient with others as well

I love you so much that I wait everyday for a nod, prayer or thought, or a thankful part of your heart. It is hard to have a one-sided conversation

Well, you are getting up once again. Once again I will wait, with nothing but love for you. Hoping that today you will give me some time

Your Maiya



Do you Yahoo!?

Yahoo! Search presents - [Jib Jab's 'Second Term'](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Mahalakshmi Message:

I have added a short but very lovely invocation to Our Mother to the files section of this group. If you cannot play it directly by clicking the link, try loading it down (right-clicking and selecting "download target as...")

I suggest you set your media player to "repeat" or "loop" (probably under the "Play" menu). I think you will find this repeating invocation to bring your heart closer to Dea.

May She bless you always.

To: AristasianSpirituality@yahoogroups.com

Subject: sanatana dharma Message:

Dear Annalinde

I had been thinking about the Sanatana Dharma and the following aspects I consider to be very important. I am not going into details at present. Please let me know your opinion. There might be other important aspects, that I have not considered. I would suggest, that we first discuss these general aspects and then go into the details of them:

- A set of myths: The Hindutradition has a great variety and there are others from the ancient world. I think it is important, that they fit to each other and are not picked at one's own discretion.

-The philosophy:
The nature of the self, the world and the Divine and their relationships have to be explained.

-An ethical code:
This consists of rules and bans, in Sanskrit: Yama and Niyama. The original rule is Satya, truthfulness; the original ban is Ahimsa, nonharming.

-The spiritual practice:
The nine paths of Bhakti for example.

-The congregation:
Maid is social being and likes and needs the support of likeminded souls. If the devotees are spread around the globe a place in the Elektraspace and an annual cometogether could be helpfull.

-The Golden Chain:
To make sure, that the sanatana dharma will stay free from the poisons of the pit, there must be authorities.

What is your opinion on this? Do you think, that the texts and teachings mentioned by Miss Marianne Trent could be helpfull?

May Our Lady bless you
Carola

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Love of the Mother Message:

Dear Sulanni

The letter from Meri Maya is wonderfull. It so clearly illustrates the motto of this group: Our Mother loves us more, than we love ourselves. I just made such an experience, when I lost my patience and became desperate, completely forgetting, that behind and between everything that happens The Mother is waiting for me. Waiting to dry my tears and to lift me up, when I am stumbling. This letter was a real inspiration for me.

Meri Maya ki Jaya
Carola

--- In AristasianSpirituality@yahoogroups.com, Sulannie FiaSucri

<sucrischild@y...> wrote:

> The story about Sri Ramanuja is very beautiful, Carola, and I think it should teach us a lot.

>

> Miss Annalinde has mentioned he Meri Maiya site before now. Perhaps you would like to take a look at a "letter from Meri Maiya that appeared there this week". It is fictional, of course and it is no work of literature, but it does tell us something, and it asks us something. With all our talk of traditions and texts and this and that -- are we doing the simplest, most important thing? Remembering our Heavenly Lady? Talking to her? That matters to Her more than all our complications.

>

> I am taking the libetrty of reprinting that letter in this post. I am sure these Hindy servants of Our lady will not object to our using their words to remind others of Her. If you wish to see it in context, go to:

>

> <http://www.merimaiya.com/linkbhajansweek.htm>

>

> OM SRI MATRE NAMA

>

>

>

>

> As you got up this morning, I watched you, and hoped you would talk to me even if it was just a few words, asking my opinion or thanking me for something good that happened in your life yesterday. But I noticed you were too busy, trying to find the right outfit to

wear

>

> When you ran around the house getting ready, I knew there would be a few minutes for you to stop and say hello, but you were too busy

>

> At one point you had to wait fifteen minutes with nothing to do except sit in a chair. Then I saw you spring to your feet. I thought you wanted to talk to me but you ran to the phone and called a friend to get the latest gossip instead. I watched patiently all day long. With all your activities I guess you were too busy to say anything to me

>

> I noticed that before lunch you looked around, maybe you felt embarrassed to talk to me, that is why you didn't bow your head. You glanced three or four tables over and you noticed some of your friends talking to me briefly before they ate, but you didn't. That's okay

>

> There is still more time left, and I hope that you will talk to me yet

>

> You went home and it seems as if you had lots of things to do. After a few of them were done, you turned on the TV. I don't know if you like TV or not, just about anything goes there and you spend a lot of time each day in front of it not thinking about anything, just enjoying the show. I waited patiently again as you watched the TV and ate your meal, but again you didn't talk to me

>

> Bedtime I guess you felt too tired. After you said goodnight to your family you plopped into bed and fell asleep in no time. That's okay because you may not realize that I am always there for you ... I've got patience, more than you will ever know. I even want to teach you how to be patient with others as well

>

> I love you so much that I wait everyday for a nod, prayer or thought, or a thankful part of your heart. It is hard to have a one-sided conversation

>

> Well, you are getting up once again. Once again I will wait, with nothing but love for you. Hoping that today you will give me some time

>

>

> Your Maiya

>

>

>

>
> -----
> Do you Yahoo!?
> Yahoo! Search presents - Jib Jab's 'Second Term'

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] sanatana dharma Message:

Dear Miss Carola,

Thank you for your very thoughtful letter. Allow me to make a few comments on each of your points. As always, I shall adopt a "minimal" and cautious approach.

- A set of myths: The Hindu tradition has a great variety and there are others from the ancient world. I think it is important, that they fit to each other and are not picked at one's own discretion.

Traditional people, on the whole, have an "inclusive" rather than an "exclusive" approach to Myth. Myths are easily assimilated (hence, for example, the large "pagan" content in Christianity). Exclusivism seems to be the province of a) dogmatic Western theologians (including Islamic ones) and b) the skeptical Rajasic West, increasingly since the 17th century.

The problem with myth in the West is that it has lost its force owing to the rational-historical consciousness. I would contend that if one sees the *Mythos* of Christianity as mere "historical events" and cannot see Golgotha as the Centre of the World and the Crucifixion as the Centre of Time, one is not really a Christian in the sense that the pre-Rajasic world understood the term. I believe this is why non-white people, with their less historicised consciousness, often make better Christians than white Westerners.

The second problem concerning Myth may seem like the opposite of the first. In adopting what seems to be the traditional receptive and inclusive approach to myths, one can easily fall into the errors of the New-Age movement, with its shallow eclecticism.

The two Western Problems of Myth may seem, as we say, to be opposed - on the one hand exclusivism and skepticism, on the other over-inclusiveness and shallow eclecticism. Actually they are not as much opposed as they seem. Once myths have been emptied of content for the Western mind by skepticism and rationalism, it becomes easy to treat them with a shallow and ultimately meaningless eclectic approach. True belief, at the level of the traditional mind, has already been destroyed by the rationalist virus and all that is left is a sort of game.

At a profounder level, something else is also in question. A law that we shall see in operation in a hundred different instances. A law that we call the Law of Tamasic Inversion. What this means is that Tamasic forms frequently parody Sattwic forms in an inverted manner. Tamasic forms "rebel" against Rajasic forms, and in so doing, frequently produce an inverse parody of the corresponding Sattwic forms.

The classic example is that of art. While Sattwic art aims to depict the Realities that lie behind earthly forms, Rajasic art depicts earthly things in themselves, attempting to reproduce mass and perspective, for example, rather than the underlying Archetypal Reality. Tamasic "modern art" once again ceases to depict the physical object, but this time it departs from the horizontal, Rajasic, plane not upwards but downwards, depicting not Spiritual Form, but the chaotic shadows of the inferior psychic domain.

Similarly with Myth: the Sattwic culture is able to assimilate myths freely, fitting them naturally into the perspective and economy of a given tradition. The Rajasic culture "hardens" into exclusivism and skepticism, no longer having the spiritual skill to assimilate. Tamasic culture regains (in some of its parts) the ability to assimilate myths freely, but now, instead of being "placed" within an authentic traditional structure, they are tied together by the subversive errors of modern rationalism, "psychology", evolutionism, sub-Marxist politics etc. Creating a truly parodic vision that is at best trivial and at worst blasphemous and demonic.*

There is no doubt that our view of the world needs to be re-mythologised. And having a traditional philosophy as well as a true dedication to Dea can help us to avoid the false and parodic "unification" and to assimilate mythic content into a whole that is both devotional and sound.

One practical way of initiating the process of re-mythologisation within our own souls is to begin understanding how the Janyati rule every earthly thing. To see a rose as an expression of Sai Sushuri, an oak Tree of Sai Thame, and so forth.

<http://aristasia.co.uk/janyati.html>

-The philosophy:

The nature of the self, the world and the Divine and their relationships have to be explained.

This is of the first importance, especially for an age that tends to understand all things by discursive reason. While true *jnana* is only attainable through Realisation, a firm grounding in traditional philosophy can protect us from the errors and inversions referred to above.

-The spiritual practice:

The nine paths of Bhakti for example.

I think our spiritual practice needs to be of the simplest. The chanting of the Divine Names, recommended for Kali Yuga, the informal offering of incense and flowers, and perhaps the formal rite of offering honey-cakes. Some groups may wish to elaborate these or to develop their own practices but a very simple and unquestionable practice should form our common basis.

-The congregation:

Maid is social being and likes and needs the support of likeminded souls. If the devotees are spread around the globe a place in the Elektraspace and an annual cometogether could be helpfull.

Again, we cannot presume to make rules, but certainly one should associate with devotees as much as possible, and since we are so scattered, Elektraspace will make, at least at first, one of our main ways of doing so. Physical gatherings will certainly be important as and when they are possible.

Since we all recognise one Mother, we should see ourselves as Her family - sisters in Dea.

-The Golden Chain:

To make sure, that the Sanatana Dharma will stay free from the poisons of the pit, there must be authorities.

This is certainly necessary. Aristasia is by nature hierarchical. However, in Spiritual matters, hierarchy must be gentle. The role of the leaders is as protectresses and shepherdesses, guiding the children away from the dangers that surround them. Some may wish for a firmer rule, but that shall only be for those who ask for it - and who are worthy.

Most important for our spiritual leaders is that they retain humility, that they are in themselves always obedient to Truth, and that they keep themselves pure and unspotted of the Pit. Whatever may be true of an individual devotee, a spiritual leader must be fully seceded.

May our Lady bless you,

Annalinde

* The following is taken from a perfectly serious and purportedly "spiritual" site on the subject of "restoring the Goddess", complete with the usual sentimental post-hippie New-Age graphics. It may be an extreme example, but it is far from untypical, and its utterly profane style of "reasoning" is common to (if more explicit than) the modernist tendencies of the Established (non-fundamentalist) Churches:

If we have a "virgin mother" and a "celibate son," what does that make God-the-Father? It makes him an angry old geezer who is a single parent, and the "Family of God" is a dysfunctional unit. How could this damage humankind's collective psyche? How has this messed with our minds, in other words?

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Quick Clarifications: Religious Sentimentality and Marxism Message:

Following recent posts, a friend asked me two questions, and since the answers may be of interest to you, I wish to share them:

Sentimentality

Q. Miss Annalinde, you recently referred to:

"a perfectly serious and purportedly "spiritual" site on the subject of "restoring the Goddess", complete with the usual sentimental post-hippie New-Age graphics."

Does this mean that you consider sentimentality in spiritual and religious art a bad thing?

A. Not at all. We are living near the end of Kali Yuga, when intellectuality is at its lowest and sentimentality it its highest. The emotional path is right for most people in this age. That is why *bhakti* is so important in Kali Yuga, and especially at its end.

In many 19th-century Catholic religious pictures and statues, as well as many modern Hindu pictures, we see a sentimentality that is absent from earlier iconographic works. These have been criticised as "sentimental" both by traditionalists who deplore their lack of intellectual content and by modern "realistic" rationalists who dislike "prettiness" and prefer the dark and stark as part of their inverted aesthetic. Once again we see the Law of Tamasic Inversion - both the Sattwic and the Tamasic mentality attack Rajasic sentimentality, one from above and the other from below.

Now clearly the traditionalists are right and the modernists are wrong. But what we must reply to the traditionalists is simply that this *is* the latter end of Kali Yuga. The majority of people *are* ruled by sentiments and it is important to direct those sentiments upward rather than downward.

To say that sentimental religious pictures are devoid of intellectuality is true on one level. But one must also remember that it is intellectuality that *discriminates*. Intellectuality that decides whether to direct our sentimentality toward

images of Dea or (as almost every modern women's magazine seems to do) toward images of sexuality and impure thoughts.

In my view, as a modern, sentimental person, I find sentimental religious art attractive. I like to see pictures of my loving Mother looking sweet and beautiful. I have on my shrine a very pretty picture of Sri Lakshmi that even has little bits of glitter. I also have more traditional icons. I understand that some people genuinely do not like the more sentimental pictures for reasons that are traditional or artistic rather than modernist and cynical. They have more sophisticated tastes than I have. That is quite all right.

What should be remembered is that such sentimental images, for those who *do* appreciate them, serve only good purposes. They are there to direct the heart upwards, toward Dea. In short, they are Good.

So why did we criticise the sentimental New-Age picture? The intention was not to say it was bad *because* it was sentimental, but because it was of the New Age.

Let me describe the picture a little. It was in that air-brushed "fantasy" style that became popular in the late '60s. It depicted "the Goddess" as pretty, rather wild-and-free in a sort of post-hippie feminist way. I think you know the sort of thing I mean.

Now, we could put two images side by side - a sentimental Rajasic-era religious picture and a sentimental Tamasic-era New Age picture. We could examine many details such as the use of clouds - in the first case they are presented as elements of a stable and ordered universe, reflecting Sai Raya's light and reminding us of traditional ideas such as "clouds of glory"; in the second case they are wild and windswept, not in recognition of "the Spirit that bloweth where it listeth", but of modern "individual freedom" and the inverted-romantic hatred of order and fixity. We could point to the feminist-independence and individualism of the face of "the Goddess" in the New Age representation as opposed to the tenderness and motherliness in what the new-ager would disparagingly call the "conventionally-religious" one.

As we say, we could analyse individual pictures closely and this might be very instructive on another occasion, but for the present we shall make a more general and important point. The New-Age "spiritual" picture belongs to a particular category of sentimentality that Aristasians call by the informal term "groosh". Its more formal name is *laxanimity* or looseness-of-soul.

Laxanimity, or "groosh", is a new sensibility that did not exist - and could not have existed - much before the 1960s. Some people say that it was first introduced into the popular consciousness by a British musical group known as the Beatles in their middle phase (that is, when they stopped making "pop" music and became pretentious). However, even if laxanimity was born in Britain, it grew up in California. It is perhaps most typified in its earlier phases by the Californian Wailing Women of the late 60s and early 70s of the last century - Carly Simon, Joni Mitchell *et al.* The growth of the sensibility was deeply entangled with the Californian "alternative psychotherapy" movements and the cult of "gedding in touch with yrr feelings".

Why did this new sensibility develop at the time it did? Essentially, because human nature - especially in the Kali Yuga - is inherently sentimental. However at the time in question, a huge campaign was launched to destroy all the bases of traditional sentimentality. The family, traditional romance, "conventional religion", patriotism, and most of the other things to which human sentiment normally attaches - especially during the Rajasic era in the West - were under attack from the New Left, the "satire movement" and the mass-media in general. We are getting into a much wider arena here, and we must avoid talking about such things as the way in which the Vietnam War was used by the mass-media to undermine traditional values and create a disaffected youth softened-up for continual assault on all that it would normally have held dear. That is another story.

All we need to realise for now is that all the bases of traditional sentimentality were being systematically undermined, but sentimentality still needed to be expressed. Sentimental feelings were being denied on every front where they had formerly manifested: which is why people suddenly felt the need to "get in touch" with them. A revival of traditional sentimentality, however, was impossible - certainly impossible for people conditioned by the new regime, and impossible to be expressed through the mass media and music industry controlled by that regime. So a new sentimentality had to develop. A sentimentality that bore much the same relation to genuine sentiment that Esperanto bears to real languages. A sanitised, revolutionary "politically correct" sentimentality, purged of tradition, free from

morality, wholly deracinated. A sentimentality built like a Frankenstein out of the bits and pieces that were still permitted to the New Pit Citizen. While its exponents would often wax sentimental about "nature", their own sensibility was about as natural as a plastic tree.

Vaguely conservative types often complain about the aggressiveness, violence and raw sexuality of much modern music. What they fail to notice is that most of that which is not violent is laxanimous. True sentiment has been largely extirpated from Western culture (at least those parts of it that are permitted public air-time) and has been replaced by that *ersatz* sensibility which Aristasians call groosh. An ugly word, perhaps, but one that, as one Aristasian commented is "almost onomatopoeic". It sounds like the thing it describes.

Pit conservatives fail to notice this - or if they notice it generally do not progress beyond a vague and undefined feeling of unease - precisely because language is so vital to our thought, and the Pit's mass-media and academic establishment monopolise the creation of the new language needed to describe and analyse their Brave New World. In other words, most people are unable to discuss the Pit except in the terms, and with the concepts, that the Pit wants them to use.

That again is another story, but it perhaps illustrates how a spiritual philosophy that can protect us from the Pit is inseparable from a wider understanding of the philosophical issues involved.

In any case, I hope it leaves you clearer about what we did and did not mean by condemning New-Age sentimental "spiritual art". If we could have used the term laxanimous instead of "sentimental", it would have been much quicker!

Marxism

Q. *You also write*

Tamasic culture regains (in some of its parts) the ability to assimilate myths freely, but now, instead of being "placed" within an authentic traditional structure, they are tied together by the subversive errors of modern rationalism, "psychology", evolutionism, sub-Marxist politics etc.

What, exactly, do you mean by "sub-Marxist politics"? You seem not to be using the term in a sense that most people would understand it.

A. You are right. Once again we come up against the problem of not having a ready language to describe things.

In *The Feminist Universe* it is pointed out that while explicit Marxism is largely dead, many of its assumptions - its cultural relativism, its reduction of politics to economic causes and motivations, its belief that past religious and political systems only existed "to maintain the power of the ruling class" etc - have become commonplaces of modern discourse both on the "left" and the "right".

It is actually rather convenient to consider this question straight after the last one, as we began to see there how the Marxist New Left - with its socialist-feminist attacks on the family, the nation, "conventional religion" traditional romance, femininity and so on - helped to shape the New Order we now live in. Its analysis was broadly accepted by the mass-media and has become the foundation of much of what separates the post-Eclipse from the pre-Eclipse world.

Most of what is now called "political correctness" was invented by the Marxist New Left in the 1960s and is now accepted by the Pit Establishment as a whole. Marxism and Freudianism, with their gross reductionism of human culture and society to presumed economic and sexual bases lie at the root of the post-Eclipse mentality, even though very few people are any longer explicitly Marxists or Freudians.

So, "sub-Marxist politics" was a sort of glyph, trying to express all this.

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: re: Myth Message:

"Tamasic culture regains (in some of its parts) the ability to assimilate myths freely, but now, instead of being "placed" within an authentic traditional structure, they are tied together by the subversive errors of modern rationalism, "psychology", evolutionism, sub-Marxist politics etc."

I too wanted to ask something about the passage quoted above. I cannot help feeling that some people trying to assimilate myth have good intentions, despite being poisoned by their subversive errors and lack of knowledge. I know some people whose journey began by being drawn to the "Goddess" and the kind of New Agey picture described in the piece on sentimentality and eventually came to a better understanding of Tradition.

My question then is, if someone's heart/soul is drawing them to pictures of Dea and stories of myths they find in the Pit from a yearning that could translate into something healthier, how can someone take a first step in the right direction? What would someone need to do to begin to see myths and Dea in a purer way, to understand them in a glimmer of a traditional way? The chanting and simple acts of worship written about in this forum might make a beginning, but surely we need to re-educate the mind as well?

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] sanatana dharma Message:

Dear Annalinde

Thank you for your elaborate message. One of the points, that fascinated me most, is the inverted use of myths by tamasic thought. You explained this even more in your answer on sentimentality. Only a clear understanding of the gunas makes it possible to distinguish the spirits. I am realizing, that I had a very limited understanding of tamas. To me a tamasic person was a drunkard in the park, for whom I felt pity, but who was no danger at all. This is a real breakthrough for me, because I often felt uncomfortable with certain teachings etc, but was unable to realize what it was. Yes, a Frankenstein is a

Frankenstein, although the parts he had been made of, may originate from genuine traditions. It is like in art. The finest marble may be there, but a sculptor of a tamasic spirit will create something completely different out of it, than an artist with a rajasic or sattvic mind.

Another theme raised my attention: The seven Janyati. In the FEMININE UNIVERSE, which I am just reading for the second time, the planetary realms are explained in an intelligible way. This is something completely new to me. As far as I understand them, the Janyati belong to the essence pole, whereas the gunas belong to the sphere of substance. At least to some degree, I understand the working of the gunas, but how we and the world around us, is influenced by the Janyati, I do not know. Do the Janyati have an iconography? Is there a parallel with Hindu goddesses?

Some time ago I wrote a little story, it is about a maid on her search for the Worldmother. Since it is of a devotional spirit, I want to share it with you and the others in this group. Here it is:

A Russian Legend

She left, after the snow had gone. That she went north, nobody understood.

"The birds are also returning," she said. She was searching for the Queen Of The World. In an old, dusty book she had discovered a hint: "The Queen of Heaven is residing in a palace of pure crystals far away on the pole star. But answering to the prayers of Mother Katia, She made Her angels build another crystal palace, up in the north, at the shore of the ice sea. This is Her residence on earth, where saintly women and men serve Her and where She welcomes and blesses pious pilgrims."

She had been on her way for three weeks. She lived on the gifts she got from good people and the meals, she earned by one or two hours of work. Some recognized her as a pious pilgrim and asked her benediction. Then she opened the woolen bag on her chest and took out the icon of the Most Sacred Mother and blessed the people with Her.

But now she had not reached an inhabited place since four days. The dried bread, that she had carried with her, was consumed. For the first time, since she started her wandering, doubts were arising. While hunger roared in her stomach, fears and doubts attacked her heart: Maybe it was true, that religion is only the opiate of the people, as had been taught in school many years ago? Was the true reason she loved to listen to the miracle stories, the old Babushka told, to escape from the miseries surrounding her? Was this not the same reason, that made most of the others drink and many to commit

suicide? "Maria, Mother of holy Russia do not leave me. Heal my bleeding heart and do not let me drown in desperation." she started to pray.

The next day, the pilgrim got up early, did her morning prayer and went on her wandering again. She tried to avoid the dark thoughts of yesterday, by watching the beauty of the landscape, decorated with the first green of spring. Around midday she saw smoke, as if coming from a chimney, some distance away. She thanked the Most Sacred Mother and stepped ahead.

In the evenings he reached a small farm, that might have been the place of an independent farmer, before the communists centralized agriculture. There were many such farms, most of them ruined. Sometimes the pilgrim had used them, as quarters for the night. But here the farmhouse had been restored and the window was illuminated. The pilgrim knocked at the door.

An elderly woman, dressed in the garb of an orthodox nun, opened. Being surprised the pilgrim bowed down: this must be a Stareza, a holy eremite and spiritual Mistress. "Holy Mother, a pious pilgrim is asking your blessing, a meal and a place for the night." The nun gave her benediction to the pilgrim and guided her into the house. Soon after the pilgrim sat with a bowl of soup and a piece of bread in the warmth of the kitchen, stretching his cold legs and arms. After she finished his meal, the Stareza addressed her. "What is your name, pilgrim and what is the goal of your pilgrimage?" "Natasha I am named. I am on my way to the ice sea. There I want to visit the Most Sacred Mother in Her crystal palace and ask Her to make me Her servant. Blessed Mother can you also tell me your name?"

"Well I am Mother Olga, the eremite. So you heard the tale about Mother Katia and the crystal palace. But you should have been told, that of the many thousands of pilgrims, that went to search for the sanctuary of the Worldmother at the shore of the ice sea, none was able to reach it." "No, I know only little about the crystal palace. I read a few lines in an old book. This was enough to awaken the desire in my heart to search for the earthly residence of the Eternal One. If you know more about it, honorable Mother, please tell me." The Stareza started to tell:

"About 150 years ago, the emperor sent expeditions of engineers and geologists to the ice sea. They drew maps and looked for resources of the earth. This expeditions set out early in spring, used the summer for their work and returned before the arctic winter started. The members of one of these expeditions met a pilgrim at the ice sea, who must have been there during the winter. He told the explorers about the crystal palace and that the Holymost Mother is residing there with Her angels.

When autumn had come and the expedition finished its work, the pilgrim joined it on the way back. Soon the message about this strange pilgrim spread. Eventually he was invited by the emperors family, to tell them about the Holymost Mother and Her miraculous

palace. At that occasion, he mentioned for the first time, that the crystal palace had been erected by the angels to answer the prayers of Mother Katia. After that, the pilgrim went all across the Russian empire to preach about the Heavenly Queen and Her crystal palace. Later on he asked people to do the heartprayer of the Worldmother. This heartprayer consists of only two words: Ave Maria. When this was reported to the patriarch in Moscow, he trembled. This heartprayer seemed to be latin. And therefor must have originated in the rotten West. The message about the crystal palace on the other hand had been supported by him. Was it not a proof for the chosen status of Russia and the right belief of the Russian church, that the Holymost Mother had built her dwelling place on earth in this country? Thus a paradox situation arose. On the one side the message of the crystal palace was being spread by the church and its priests and on the other side they were preaching against the heartprayer of the Worldmother and forbade their followers to pray it. When the pilgrim, now known as Starez Wladimir noticed this, he retired into an eremitage. There he gathered disciples and taught the secrets of the Heavenly Queen. In the meantime, the message about the crystal palace had spread far and wide. So pilgrims from all areas of Russia set out to the ice sea for visiting the Eternal One. Their longing for the Worldmother and Her house of justice was so strong, that they took any hardship to go to this harsh northern land. It might be a fake of history, that at the same time in America too there was a wandering to the icy north. But not out of a longing for Mary the Queen Of Heaven, many thousands went north. They were driven by the greed for the gold, that had been discovered in Alaska.

But as many pilgrims went to the ice sea, nobody was able to find the crystal palace. One of the last groups of pilgrims, that got there, met an old Babushka at the icy shore. She advised the pilgrims to seek Mary first in ones own heart and to live Her love in ones own life, before hoping to meet the Holymost Mother at the ice sea. The Babushka reported to the astonished pilgrims, that she was a peasant from the upper wolga area. She had been worshipping the Worldmother all of her life. When she heard about the crystal palace, she prayed to Mary for the boon to visit Her there. In the evening of that very day, she heard a heavy knocking at her door. She opened and was surprised to see the winged lion of st. Marc waiting in front of her house. The celestial animal asked the Babushka to climb on his back. As soon as she did so, it opened its wings and took her into the sky. After a wonderful flight across the Russian empire they landed in front of the crystal palace. There the Babushka saw the Queen Of Heaven face to face. She received all the treasures of wisdom and experienced beauty. By the order of Mary she had left the Crystal Palace to tell the pilgrims her story and to ask them, not to try any longer to reach the Crystal Palace out of their own strength.

When the Babushka had finished her story, suddenly a dense fog spread from the ice sea. After a short span of time the air became

clear again, but the Babushka had gone. The pilgrims went on their way back and told everybody of their experience. Soon after the stream of pilgrims to the ice sea stopped. The church lost its interest, and when the communists started their campaigns against religion, they destroyed everything that reminded on the great pilgrimage to the ice sea ." Mother Olga ended her report. Natasha, the young pilgrim sat silently. Eventually she started to speak: "That means that my pilgrimage is futile. But I cannot go back. Where I came from, there is no hope. Vodka and violence are ruling. Young people are choosing suicide, because they lost all hope." Tears were flowing from her eyes. She covered her face with her hands and cried desperately. Mother Olga laid a hand on her shoulder and waited until she stopped crying. "Your pilgrimage was not in vain, because the Holymost Mother has sent you to me. I had prayed to Her, to send me a young and serious disciple, whom I can introduce to the heartprayer of the Worldmother and who will assist me in my day to day work. I am inviting you to stay with me and learn from an old Stareza."

She stood up, went to the samovar in the corner, filled two cups with tea, and returned to the table. The hot liquid refreshed Natasha and she gratefully accepted the offer of the wise woman. "Well," Mother Olga said. "I am going to show you your chamber. But first we will practice the heartprayer together." The Stareza handed an oriental rosary to Natasha and took another one for herself. She said: "The heartprayer of the Worldmother consists of only two words, `Ave and `Maria. While repeating these words we enter the innermost realm of our heart. This is the place of eternal peace where we remain safe in the lap of the Worldmother. You will experience this yourself. Let us start now."

Mother Olga started to repeat the heartprayer and her disciple joined in. The soft rhythm of the sacred words led Natasha gradually into an inner peace that she did not know before. "Ave Maria, Ave Maria, Ave Maria, Ave Maria, ..." Like on mystic stairs Natasha walked on the repetitions of the heartprayer down into the innermost core of her heart. There she remained in peace and inner joy, filled with the mighty name of the Holymost Mother, which rocked her softly like gentle waves are rocking a boat on the sea.

Eventually the Stareza ended the prayer and said the benediction. "Stay on your seat for a short time." She ordered her disciple, while she got up to look for some blankets for her. When she returned, she put the blankets on the kitchen bench and said: "You will sleep here. Tomorrow morning, after you wake up, the first thing you do, will be to pray the heartprayer 108 times. This is one oriental rosary. So, now go to bed. May the angels protect your sleep and may Mary bless you." The wise woman smiled at her and left the kitchen.

While Natasha prepared the bench with the blankets she thought about what had happened to her this day. Her pilgrimage has taken a

miraculous change. And now she was no more a pilgrim, she has arrived.

May Our Lady bless you

Carola

-- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

- >
- > Dear Miss Carola,
- >
- > Thank you for your very thoughtful letter. Allow me to make a few comments on each of your points. As always, I shall adopt a "minimal" and cautious approach.
- >
- > - A set of myths: The Hindutradition has a great variety and there
- > are others from the ancient world. I think it is important, that they
- > fit to each other and are not picked at one`s own discretion.
- >
- > Traditional people, on the whole, have an "inclusive" rather than an "exclusive" approach to Myth. Myths are easily assimilated (hence, for example, the large "pagan" content in Christianity). Exclusivism seems to be the province of a) dogmatic Western theologians (including Islamic ones) and b) the skeptical Rajasic West, increasingly since the 17th century.
- >
- > The problem with myth in the West is that it has lost its force owing to the rational-historical consciousness. I would contend that if one sees the Mythos of Christianity as mere "historical events" and cannot see Golgotha as the Centre of the World and the Crucifixion as the Centre of Time, one is not really a Christian in the sense that the pre-Rajasic world understood the term. I believe this is why non-white people, with their less historicised consciousness, often make better Christians than white Westerners.
- >
- > The second problem concerning Myth may seem like the opposite of the first. In adopting what seems to be the traditional receptive and inclusive approach to myths, one can easily fall into the errors of the New-Age movement, with its shallow eclecticism.
- >
- > The two Western Problems of Myth may seem, as we say, to be opposed - on the one hand exclusivism and skepticism, on the other over-inclusiveness and shallow eclecticism. Actually they are not as much opposed as they seem. Once myths have been emptied of content

for the Western mind by skepticism and rationalism, it becomes easy to treat them with a shallow and ultimately meaningless eclectic approach. True belief, at the level of the traditional mind, has already been destroyed by the rationalist virus and all that is left is a sort of game.

>

> At a profounder level, something else is also in question. A law that we shall see in operation in a hundred different instances. A law that we call the Law of Tamasic Inversion. What this means is that Tamasic forms frequently parody Sattwic forms in an inverted manner. Tamasic forms "rebel" against Rajasic forms, and in so doing, frequently produce an inverse parody of the corresponding Sattwic forms.

>

> The classic example is that of art. While Sattwic art aims to depict the Realities that lie behind earthly forms, Rajasic art depicts earthly things in themselves, attempting to reproduce mass and perspective, for example, rather than the underlying Archetypal Reality. Tamasic "modern art" once again ceases to depict the physical object, but this time it departs from the horizontal, Rajasic, plane not upwards but downwards, depicting not Spiritual Form, but the chaotic shadows of the inferior psychic domain.

>

> Similarly with Myth: the Sattwic culture is able to assimilate myths freely, fitting them naturally into the perspective and economy of a given tradition. The Rajasic culture "hardens" into exclusivism and skepticism, no longer having the spiritual skill to assimilate. Tamasic culture regains (in some of its parts) the ability to assimilate myths freely, but now, instead of being "placed" within an authentic traditional structure, they are tied together by the subversive errors of modern rationalism, "psychology", evolutionism, sub-Marxist politics etc. Creating a truly parodic vision that is at best trivial and at worst blasphemous and demonic.*

>

> There is no doubt that our view of the world needs to be re-mythologised. And having a traditional philosophy as well as a true dedication to Dea can help us to avoid the false and parodic "unification" and to assimilate mythic content into a whole that is both devotional and sound.

>

> One practical way of initiating the process of re-mythologisation within our own souls is to begin understanding how the Janyati rule every earthly thing. To see a rose as an expression of Sai Sushuri, an oak Tree of Sai Thame, and so forth.

>

> <http://aristasia.co.uk/janyati.html>

>

>

- >
- > -The philosophy:
 - > The nature of the self, the world and the Divine and their
 - > relationships have to be explained.
- >
- > This is of the first importance, especially for an age that tends to understand all things by discursive reason. While true jnana is only attainable through Realisation, a firm grounding in traditional philosophy can protect us from the errors and inversions referred to above.
- >
- > -The spiritual practice:
 - > The nine paths of Bhakti for example.
- >
- > I think our spiritual practice needs to be of the simplest. The chanting of the Divine Names, recommended for Kali Yuga, the informal offering of incense and flowers, and perhaps the formal rite of offering honey-cakes. Some groups may wish to elaborate these or to develop their own practices but a very simple and unquestionable practice should form our common basis.
- >
- > -The congregation:
 - > Maid is social being and likes and needs the support of likeminded
 - > souls. If the devotees are spread around the globe a place in the
 - > Elektraspace and an annual cometogether could be helpfull.
- >
- > Again, we cannot presume to make rules, but certainly one should associate with devotees as much as possible, and since we are so scattered, Elektraspace will make, at least at first, one of our main ways of doing so. Physical gatherings will certainly be important as and when they are possible.
- >
- > Since we all recognise one Mother, we should see ourselves as Her family - sisters in Dea.
- >
- > -The Golden Chain:
 - > To make sure, that the Sanatana Dharma will stay free from the
 - > poisons of the pit, there must be authorities.
- >
- > This is certainly necessary. Aristasia is by nature hierarchical. However, in Spiritual matters, hierarchy must be gentle. The role of the leaders is as protectresses and shepherdesses, guiding the children away from the dangers that surround them. Some may wish for a firmer rule, but that shall only be for those who ask for it - and who are worthy.
- >
- > Most important for our spiritual leaders is that they retain humility, that they are in themselves always obedient to Truth, and

that they keep themselves pure and unspotted of the Pit. Whatever may be true of an individual devotee, a spiritual leader must be fully seceded.

>

> May our Lady bless you,

>

> Annalinde

>

> -----

>

> * The following is taken from a perfectly serious and purportedly "spiritual" site on the subject of "restoring the Goddess", complete with the usual sentimental post-hippie New-Age graphics. It may be an extreme example, but it is far from untypical, and its utterly profane style of "reasoning" is common to (if more explicit than) the modernist tendencies of the Established (non-fundamentalist) Churches:

>

> If we have a "virgin mother" and a "celibate son," what does that make God-the-Father? It makes him an angry old geezer who is a single parent, and the "Family of God" is a dysfunctional unit. How could this damage humankind's collective psyche? How has this messed with our minds, in other words?

>

>

> -----

> ALL-NEW Yahoo! Messenger - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Myth Message:

"What would someone need to do to see myths and Dea in a purer way?"

Servant_of_Dea asked in her message and suggested, that besides devotional practice, the mind has to be re-educated, to avoid the errors of the pit.

I agree completely and got a vision of a beautiful place in elektraspaces, with gorgeous and sentimental pictures of Dea. A place where Devotional practices like chanting are explained and also a basic and easy to understand philosophy. It is so beautiful and created with so much love, that the hearts of the visitors rejoice.

Can we make this possible? I believe many travellers in this dry and hostile desert of the pit, will be glad to rest and refresh in such an oasis.

-- In AristasianSpirituality@yahoogroups.com, "servant_of_dea"

<servant_of_dea@y...> wrote:

>

> "Tamasic culture regains (in some of its parts) the ability to
> assimilate myths freely, but now, instead of being "placed" within
an

> authentic traditional structure, they are tied together by the

> subversive errors of modern rationalism, "psychology",
evolutionism,

> sub-Marxist politics etc."

>

> I too wanted to ask something about the passage quoted above. I

> cannot help feeling that some people trying to assimilate myth have

> good intentions, despite being poisoned by their subversive errors

> and lack of knowledge. I know some people whose journey began by

> being drawn to the "Goddess" and the kind of New Age picture

> described in the piece on sentimentality and eventually came to a

> better understanding of Tradition.

> My question then is, if someone's heart/soul is drawing them
to

> pictures of Dea and stories of myths they find in the Pit from a

> yearning that could translate into something healthier, how can

> someone take a first step in the right direction? What would
someone

> need to do to begin to see myths and Dea in a purer way, to

> understand them in a glimmer of a traditional way? The chanting and

> simple acts of worship written about in this forum might make a

> beginning, but surely we need to re-educate the mind as well?

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: Myth Message:

Dear Miss Trent and Miss Carola,

Thank you for your contributions. I absolutely agree with Miss Trent that many people who come to even the more outlandish "Goddess" groups do so from a genuine desire to know Our Lady.

I do not even mean to say that the organisers of such groups are bad people. It is just that the Pit offers so little in the way of genuine spiritual understanding, especially to women who are seeking a Feminine Way. The Pit doubly handicaps such seekers, because it corrupts not only the idea of spirituality, but also that of femininity. Between the New-Age errors about the spiritual and the "feminist" (better called "masculinist") errors about the feminine, the soul stranded in the Pit and seeking Dea really hardly has a chance.

It is a case of the soul seeking bread and being given a stone. And the stone is really provided not so much by the organisers and theorists of these groups (who may indeed be acting in good faith), but by the whole tendency of the post-Eclipse, Tamasic-era culture with its built-in errors and falsehoods, which automatically corrupt every cultural and spiritual undertaking, unless one has the intellectual apparatus to analyse and reject them.

And, of course, the Pit's mass-media and education system, with their near-monopoly of language and ideas, do everything they can to make such analysis impossible. In fact, the advent of Elektraspace is one of the very few things that make it possible to challenge this monopoly and re-establish free communication of ideas.

You speak, Miss Carola, of Tamasic individuals. Now, it is not necessarily the case that individuals involved in, or even organising, "Goddess" groups are Tamasic in their individual nature. They may be, by intention, very good people. Nevertheless, they are bound by the thought and culture of a Tamasic era, and this is not necessarily through any fault of their own (the extent to which any soul *willfully* collaborates with the Tamasic world more than she needs to is a matter for her own conscience). She has grown up in a world where the Pit's falsehoods have had a stranglehold over her education and all her sources of information and entertainment. Even the works of traditional philosophers and Scriptures cannot arm her against falsehoods that did not even exist when those writers were alive.

Without the knowledge, the *discrimination*, necessary to reject the Pit, she is powerless to resist its continual "suggestions". That is why, as everyone has been saying, having a sound *philosophy* which can deal with the Pit from a traditional point of view, answer all its claims and uncover all its hidden assumptions, is the first essential for a return to Dea. This is the ground on which we can build the castle that will protect us from the corruption that surrounds us in the Tamasic era.

Devotion is the Way; Philosophy the Guardian of the Way.

Miss Carola, you write:

I ... got a vision of a beautifull place in elektraspace, with gorgeous and sentimental pictures of Dea. A place where Devotional practices like chanting are explained and also a basic and easy to understand philosophy. It is so beautifull and created with so much love, that the hearts of the visitors rejoice. Can we make this possible? I believe many travellers in this dry and hostile desert of the pit, will be glad to rest and refresh in such a oasis.

Interestingly, we have been thinking about just such a place. I think there should be a "library" there for the more serious philosophy as we have been discussing it. But for most people it is not necessary to go into such depth. As you say, the philosophy should be expressed as simply as possible, with the facility for any one who wishes to go more deeply into it.

Devotion should be the main theme of the site, and as you say, it should be an oasis for the thirsty soul, with beautiful pictures of Dea and simply-explained devotional practices, as well, perhaps, as some important texts.

I hope our discussions here are preparing us and leading up to the creation of such a place.

May Our Lady bless you,

Annalinde

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Images of Dea Message:

Dear Friends,

We have talked in this group about the weeping statues of the Virgin Mary and Kwan Yin Bodhisattva. We have also spoken of the *rangjung* or self-emerging images of Tara in Tibet and Nepal, which manifest spontaneously from the rock. It seems that similar self-emerging images of Our Lady have been appearing in the bark of trees in Poland.

Since we feel sure that these images are of one and the same Dea, readers may be interested to hear a confirmation of this from a truly traditional patriarchal authority as reported in Miss China Galland's book *Longing for Darkness*. Miss Galland herself appears to be a regrettable New Age type, but the authority she presents here is unimpeachable.

Miss Galland was granted an audience with the Dalai Lama himself. She was determined to hear from his authoritative lips whether the apparitions of the Virgin Mary and Tara were, indeed, the same. After she put this question to him, the Dalai Lama replied, "Yes, Tara and Mary create a good bridge. This is a good direction to go in." [page 93]

"When I tell him about the reports of the Blessed Mother appearing in the bark trees of Poland, he concurs with my initial impression. 'Yes, this would be *rangjung*, the same thing as we have been talking about, of course, the same thing.' [Page 95]

On weeping statues, Anna writes:

Isn't it nice to hear about a Quan Yin, rather than a Virgin Mary, statue weeping for once?

It is certainly true that most weeping statues are of the Virgin Mary. I think the reason for this is that the East is still relatively traditional. When there is a great disaster such as that which took place recently in the East, our Compassionate Mother may be moved to tears, but such a thing is fortunately rare.

In the West, however with the increasing cultural, spiritual and moral degradation, Her anguish and compassion for Her lost children is constantly moved.

To: AristasianSpirituality@yahoogroups.com

Subject: [Aristasian Spirituality] archetypes Message:

Dear Annalinde

It has been mentioned, that a rose is an expression of Sai sushuri. This made me think about the world of archetypes. As far as I understand, there is an original rose archetype. Again the Janyati belong to the archetypal realm. They are feminine, but Femininity is also an archetype.

Are there different levels of archetypes? For example on the first level, there is the archetype of femininity. As this archetype shines on the second level it takes the form of the seven Janyati, like light shining through a prism. Again the Janyati shine on a third level and taking new forms like the rose in the case of Sai Sushuri etc.

Is this a correct understanding?

May Our Lady bless you

Carola

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] archetypes Message:

This is a very interesting point.

The image of light striking a prism (or a drop of water) is a traditional Aristasian figure for describing the Seven Janyati. The pure white Light which is Dea, which is beyond colour but contains all colours immanently within it, upon striking the water of manifestation shows forth seven lights or colours. These are the seven primary categories of being.

We do not refer to the Janyati as Archetypes, because an Archetype means a heavenly form which is reflected in an earthly form (as you say, the Archetype of the Rose would be an example). The Janyati might be called the Heads of the Archetypal Streams. All Archetypes partake of the nature of one or more of the Janyati, just as all coloured things show forth one or the colours of the rainbow or a combination of them.

To speak of femininity as an archetype is a slightly wider usage of the term. Femininity is a phenomenon that pre-exists all manifestation and is manifested in material (and other) creatures. From a matristic standpoint, we should say that since Dea Herself is feminine, and since She is the Source of all qualities, femininity must be a Primary quality like Truth, Goodness or Beauty. Of course, patriarchal traditions would see this differently.

May Our Lady bless you,

Annya Miralene

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Images of Dea Message:

Dear Friends,

I was very touched by Sucrischild's letter about the weeping images of Tara and Our Lady. It was exciting to hear of a legitimate spiritual authority agreeing to the Oneness of the Feminine incarnations of Dea. And exciting to learn of the appearance of our Lady in tree bark. Is there any way to obtain a picture of one of these?

Somehow it put me in mind of a time many years ago which was a turning point in my deepening belief in the Mother. I remember looking down a busy London street at all the myriad heads bobbing up and down and thinking, "All these souls turned from Dea at the beginning of time." As I thought it, I felt the idea of it, that everyone alive in the past, and now in the multitudes of the Pit, had once turned from Dea and could find their way back to Her if they chose, turn into a conviction or realization. The vague outline of Dea in my mind became transformed into She who was **truly** Mother of All.

She has remained firmly planted in Her Heaven ever since, (that is, in my limited understanding I felt Her in Her rightful place), and I have had the honour and privilege of loving Her and serving Her in all Her vastness and glory, in all Her nearness and compassion through Her Daughter's presence through many years.

Hail be to the glorious Mother of All!

from Marianne, servant of Dea

--- In AristasianSpirituality@yahoogroups.com, "Sucrischild"

<vixenprincess@h...> wrote:

> Dear Friends,

>

> We have talked in this group about the weeping statues of the Virgin Mary and Kwan Yin Bodhisattva. We have also spoken of the rangjung or self-emerging images of Tara in Tibet and Nepal, which manifest spontaneously from the rock. It seems that similar self-emerging images of Our Lady have been appearing in the bark of trees in Poland.

>

> Since we feel sure that these images are of one and the same Dea, readers may be interested to hear a confirmation of this from a truly traditional patriarchal authority as reported in Miss China Galland's book *Longing for Darkness*. Miss Galland herself appears to be a regrettable New Age type, but the authority she presents here is unimpeachable.

>

> Miss Galland was granted an audience with the Dalai Lama himself. She was determined to hear from his authoritative lips

whether the apparitions of the Virgin Mary and Tara were, indeed, the same. After she put this question to him, the Dalai Lama replied, "Yes, Tara and Mary create a good bridge. This is a good direction to go in." [page 93]

>

> "When I tell him about the reports of the Blessed Mother appearing in the bark trees of Poland, he concurs with my initial impression. 'Yes, this would be rangjung, the same thing as we have been talking about, of course, the same thing.'" [Page 95]

> -----

>

>

> On weeping statues, Anna writes:

>

> Isn't it nice to hear about a Quan Yin, rather than a Virgin Mary, statue weeping for once?

>

> It is certainly true that most weeping statues are of the Virgin Mary. I think the reason for this is that the East is still relatively traditional. When there is a great disaster such as that which took place recently in the East, our Compassionate Mother may be moved to tears, but such a thing is fortunately rare.

>

> In the West, however with the increasing cultural, spiritual and moral degradation, Her anguish and compassion for Her lost children is constantly moved.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: Images of Dea Message:

Marianne's story of her vision on a London street has inspired me to share something of my own. I had the following appear in my mind a few weeks ago:

Imagine a mother of year old twins, just beginning to walk. One is in her arms nursing and one is walking towards her wanting to nurse. Which does she love more?

I understood then that as we are God's children, with the desire for God as a baby desires milk, God's love for us does not change depending on where we are in the search. If we nurse at God's breast WE are happier, WE are fulfilled, but God has not changed towards us. Just as a mother of twins loves the baby

in her arms and the baby who staggers to her across
the floor the same, so God loves each of us, lost and
found.

Do you Yahoo!?
Read only the mail you want - Yahoo! Mail SpamGuard.
http://promotions.yahoo.com/new_mail

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Images of Dea Message:

What Sucrischild and Servant_of_Dea wrote reminds me of a local pilgrimage in a small town in my neighbourhood. In the year 1615 the statue of Our Lady there shed tears. This was watched by two priests and a lot of people from the congregation. After the tears were carefully removed Our Lady went on crying for an hour. Only three years later the Thirty Years War started, which devastated Germany almost completely and in which more than 2/3 of the population lost their life.

It seems, that the appearances of Our Lady are the purest stream of tradition. Where as other streams of tradition in due course of time move off from their origin, are becoming broader, but also more shallow; Our Lady Herself rejuvenates Her tradition again and again, by Her appearances. It is very important indeed, that She appears not only in a Christian context, but also in Buddhist and in Hindu forms. This makes it clear, that She is the final goal of every devotion and the original origin of every tradition.

Rene Guenon mentions in "The Crisis of the Modern World", that besides the current of the Kali Yuga, to move always further from the Divine Centre, there is also a counter-current leading back to the truth. If we look at the history of the appearances, we can see that the true glory of Our Lady is more and more revealed and from the very beginning She is asking for and even demanding Her worship. It is obvious, that as the line of appearances evolves through the centuries, it is heading for a reestablishing of the complete Truth. The last dogma of Our Lady accepted by the Catholic church before the eclipse, is the Immaculate Perception, which is completely in line with the ancient matriarchal wisdom.

"O Eternal Mother, how wonderfull are your ways. Even in the desert of this Iron Age, you never abandon your children. You appear again

and again in many beautiful forms to reassure us of Your presence and to invite us to become your devotees and to live a life of dignity and humility. What else can be gained besides your love. And Your love You are giving freely to whoever is opening her heart. Bind me to Your heart, so that the horrid storms of the Kali Yuga can not shake me and take me away."

Carola

To: AristasianSpirituality@yahoogroups.com

Subject: New Chapel in Elektraspace Message:

A new Chapel to God the Mother has opened in Elektraspace. It includes an important Scriptural translation and a new section on devotion, explaining to the newcomer exactly how to start worshipping Dea.

We hope you will like it, and would be delighted to hear your comments. You will find it at:

<http://aristasia.co.uk/GodtheMother.html>

It is still rather new and under construction, but we are hoping eventually to give it a domain of its own and make it the kind of oasis of devotion in Elektraspace that Miss Carola was speaking of.

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Galactic questions Message:

Members may be interested to read a piece set in a fictional context entitled "A sermon in Outer Space". While the setting is that of Aristasian science fiction, the discussion turns on theological problems created by the modern conception of galactic space, and how we should understand them in the light of the traditional, Theacentric cosmos. You will find it here:

<http://aristasia.co.uk/spacesermon.html>

[ALL-NEW Yahoo! Messenger](#) - all new features - even more fun!

To: aristasianspirituality@yahoogroups.com

Subject: Fwd: Cosmic Warning from Divine Mother? Strange Marks on Bali temples ... Message:

Subject: Fwd: Cosmic Warning from Divine Mother? Strange Marks on Bali temples ...

Here's something I came across that I thought you might be interested in. Any comments on this?

Love and blessings,

Anna

--- In temple_of_the_goddess@yahoogroups.com, MessiahTwain wrote:

Divine warning? Strange marks on Bali temples
- By Sebastien Blanc

www.asianage.com

Banjar Panti (Indonesia), March 2: The police on the Indonesian resort island of Bali are hard-pressed to explain the sudden proliferation of white markings at hundreds of temples across the deeply superstitious Hindu island. Local residents view the signs as a divine warning. The white chalk marks - crosses, dashes or two parallel diagonal bars - began to appear simultaneously on several temples starting on February 18 and have even spread to the neighbouring island of Lombok, press reports said.

One Balinese priest, Ida Pedande Gde Mas Diatmika, pointed to two small white crosses marking a small stone altar in his family temple compound. Yet another sacred monument bore a smaller cross in the same white chalk. "We think that it is a divine message, a warning," said the priest of Banjar Panti village. His long greying hair was carefully wound in a topknot and a dash of sandalwood powder marked his forehead.

Villagers, who regularly visit Diatmika's familial temple to leave offerings in return for holy water to bless their homes and keep evil at bay, said the markings were discovered early one morning last week. There had been a sudden power cut and the village dogs had howled in concert the previous evening. Similar signs have since been found in hundreds of other Hindu temples across Bali, known as "the island of the Gods." "This is something hard to accept on the logical plane," the police spokesman Gusti Gde Suryasa said.

"The people see the phenomenon with a religious perspective. We are looking at it from a judicial point of view," Mr Suryasa said. He quickly added that suspects had yet to be found. "If the one behind all this is not human, then that would be above the range of our duties," he said. For Diatmika, 65, the warning must be related to the rapid changes taking place in this predominantly Hindu Indonesian island.

"Everything is changing, nothing remains as it was. The weather changes too rapidly. Nature is losing its balance," the priest said, citing global warming, a recent series of earthquakes and a deadly tsunami that have hit the country.

"Nature is unhappy," ventured Ms Ida Ayu Sri, a woman busy weaving baskets to carry offerings. A white frangipani flower adorned her simple hairdo. "These signs are there to tell us to be careful in our lives. They

remind us to return to the right direction," the woman, in her thirties, added. Superstition and a strong belief in black magic are deeply ingrained in Bali, which is 90 per cent Hindu. Islam predominates throughout most of the Indonesian archipelago.

The first markings were found in two temples in Denpasar, the island's capital, on February 18, and the police immediately launched an investigation Mr Suryasa said. "But nowadays, these signs are everywhere. Every hour brings new ones. Sometimes they were not there in the morning but suddenly they are there in the evening. And always on temples," he said.

Witnesses have even found the inscriptions on sacred structures in places difficult to reach without the aid of tall ladders. Others have appeared on monuments in well-locked private family temple grounds, including that of the Bali police chief. A temple on the grounds of provincial police headquarters, guarded round-the-clock, was not spared. "Of course the people are worried. Some believe a catastrophe is imminent. Others think they are positive divine signs," Mr Suryasa said. The police laboratory testing on samples of the white substance used in the markings showed that they were made with raw chalk. (AFP)

--- End forwarded message ---

Celebrate Yahoo!'s 10th Birthday!
[Yahoo! Netrospective: 100 Moments of the Web](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Fwd: Cosmic Warning from Divine Mother? Strange Marks on Bali temples ... Message:

--Dear Anna

These marks remind me on something I read about the Kogi, one of the last truly traditional people in Columbia. They still believe in the Universal Mother and consider themselves as keepers of the universal harmony, guarding a knowledge lost by the greater part of humanity. But nowadays they are alarmed for various reasons: They are being attacked by rebell groups, the army and capitalists who want to use their land; the climate in their remote land the Sierra de St.Marthe is changing dramatically and the subtle balance in the world to which they contributed traditionally through rituals and meditations is heavily disturbed.

There had been an article in the National Geographic on this. Maybe thats interesting in regard to the Bali events.

Our Ladys blessings

Carola

AristasianSpirituality@yahoogroups.com, Anna <georgiana_tichna@y...>
wrote:

>
>
> Subject: Fwd: Cosmic Warning from Divine Mother? Strange Marks on
Bali temples ...

>
> Here's something I came across that I thought you might be
interested in. Any comments on this?

>
> Love and blessings,

>
> Anna

>
>
> --- In temple_of_the_goddess@yahoogroups.com, MessiahTwain
> wrote:

>
>
> Divine warning? Strange marks on Bali temples
> - By Sebastien Blanc

>
> www.asianage.com

>
> Banjar Panti (Indonesia), March 2: The police on the
Indonesian resort island of Bali are hard-pressed to explain the
sudden proliferation of white markings at hundreds of temples across
the deeply superstitious Hindu island. Local residents view the signs
as a divine warning. The white chalk marks - crosses, dashes or two
> parallel diagonal bars - began to appear simultaneously on several
temples starting on February 18 and have even spread to the
neighbouring island of Lombok, press reports said.

>
> One Balinese priest, Ida Pedande Gde Mas Diatmika, pointed to
two small white crosses marking a small stone altar in his family
temple compound. Yet another sacred monument bore a smaller cross in
the same white chalk. "We think that it is a divine message, a
warning," said the priest of Banjar Panti village. His long greying
> hair was carefully wound in a topknot and a dash of sandalwood
powder
> marked his forehead.

>
> Villagers, who regularly visit Diatmika's familial temple to
leave offerings in return for holy water to bless their homes and
keep evil at bay, said the markings were discovered early one morning
last week. There had been a sudden power cut and the village dogs had
howled in concert the previous evening. Similar signs have since been
found in hundreds of other Hindu temples across Bali, known as "the

island of the Gods." "This is something hard to accept on the logical plane," the police spokesman Gusti Gde Suryasa said.

>

> "The people see the phenomenon with a religious perspective. We are looking at it from a judicial point of view," Mr Suryasa said. He quickly added that suspects had yet to be found. "If the one behind all this is not human, then that would be above the range of our duties," he said. For Diatmika, 65, the warning must be related to

> the rapid changes taking place in this predominantly Hindu Indonesian island.

>

> "Everything is changing, nothing remains as it was. The weather changes too rapidly. Nature is losing its balance," the priest said, citing global warming, a recent series of earthquakes and a deadly tsunami that have hit the country.

>

> "Nature is unhappy," ventured Ms Ida Ayu Sri, a woman busy weaving baskets to carry offerings. A white frangipani flower adorned her simple hairdo. "These signs are there to tell us to be careful in our lives. They remind us to return to the right direction," the woman, in her thirties, added. Superstition and a strong belief in black magic are deeply ingrained in Bali, which is 90 per cent Hindu. Islam predominates throughout most of the Indonesian archipelago.

>

> The first markings were found in two temples in Denpasar, the island's capital, on February 18, and the police immediately launched an investigation Mr Suryasa said. "But nowadays, these signs are everywhere. Every hour brings new ones. Sometimes they were not there in the morning but suddenly they are there in the evening. And

> always on temples," he said.

>

> Witnesses have even found the inscriptions on sacred structures in places difficult to reach without the aid of tall ladders. Others have appeared on monuments in well-locked private family temple grounds, including that of the Bali police chief. A temple on the grounds of provincial police headquarters, guarded round-the-clock, was not spared. "Of course the people are worried. Some believe a catastrophe is imminent. Others think they are positive divine signs," Mr Suryasa said. The police laboratory testing on samples of the white substance used in the markings showed that they were made with raw chalk. (AFP)

>

> --- End forwarded message ---

>

>

>

>
>
>
>
>
> -----
> Celebrate Yahoo!'s 10th Birthday!
> Yahoo! Netrospective: 100 Moments of the Web

To: AristasianSpirituality@yahoogroups.com

Subject: The origin of evil Message:

I want to raise a subject, which I am pondering about again and again over the years.

It is the question about the origin of evil.

There are different answers given by different traditions like: the misuse of maids power to make a choice; the existence of an evil principle like satan, or a disturbance in the balance of the cosmic elements.

Maybe it could also be a combination of different elements. There are some who believe matter to be the evil principle. I am always bewildered, when I think about it, but I believe that an answer to this question could give a deeper understanding into the nature of the universe and of the path to salvation.

I would like to know, what you know or think about this.

May Our Lady bless you all.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] The origin of evil Message:

The Question of Evil is a decidedly Western question. Not because it does not exist elsewhere, but because it tends elsewhere to be formulated in other terms. The post-classical Western mind has had an increasingly "moral" orientation, tending to formulate questions in moral terms.

Where Christianity speaks of the Problem of Sin, both the Hindu and the Platonist would tend to talk of the Problem of Ignorance. A bad person, essentially, for both traditions, is one who is ill-instructed.

The Filianic strand in Aristasian theology identifies Khalha as the personification of evil. Others would identify the separation of beings from Dea, which is manifestation, as the source of what is termed "evil", while again others would point out that evil things that happen are the results of werde (karma). None of these explanations contradicts the others - they are all complimentary perspectives. All would also agree with St. Augustine that evil is *privatio boni* - that is a void or negative: the absence of the Good.

That the principle of evil lies in matter might seem to be an extension of the idea that "evil" is inherent in manifestation itself, but it is a rather unsubtle one, and can lead to dualism of the Manichaeian sort. Actually there is an ambiguity in manifestation that can be seen in much orthodox thought (cf. the comentaries to the Angelic Hymn <http://www.aristasia.co.uk/angelhymn.html>). Manifestation is both delusion and mercy - a conundrum that cannot be resolved wholly in discursive terms (which themselves belong to manifestation) but only from the point of Enlightenment beyond manifestation.

This is only a very brief canter ove a highly complex subject, but I hope it gives food for thought.

carolastrub <carolastrub@yahoo.de> wrote:

I want to raise a subject, which I am pondering about again and again over the years.

It is the question about the origin of evil.

There are different answers given by different traditions like: the misuse of maids power to make a choice; the existence of an evil principle like satan, or a disturbance in the balance of the cosmic elements.

Maybe it could also be a combination of different elements. There are some who believe matter to be the evil principle. I am always bewildered, when I think about it, but I believe that an answer to this question could give a deeper understanding into the nature of the universe and of the path to salvation.

I would like to know, what you know or think about this.

May Our Lady bless you all.

----- Yahoo! Groups Sponsor ----->
What would our lives be like without music, dance, and theater?
Donate or volunteer in the arts today at Network for Good!
<http://us.click.yahoo.com/WwRTUD/SOnJAA/i1hLAA/UIWoIB/TM>
----->

The Mother loves you more than you love yourself.

www.aristasia.co.uk
Yahoo! Groups Links

<*> To visit your group on the web, go to:
<http://groups.yahoo.com/group/AristasianSpirituality/>

<*> To unsubscribe from this group, send an email to:
AristasianSpirituality-unsubscribe@yahoogroups.com

<*> Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

Send instant messages to your online friends <http://uk.messenger.yahoo.com>

To: AristasianSpirituality@yahoogroups.com

Subject: The Seven Angels Message:

Some while ago we published the first part of our definitive description of the Seven Great Janyati, or Angels, of Aristasian theology. Now we are happy to announce that the project is finally complete, with the appearance of the second part, which describes each Janya in detail together with the cosmic principles that she governs.

You will find the piece here:

<http://aristasia.co.uk/janyati2.html>

If you missed the first part or wish to re-read it before proceeding, you will find that here:

<http://aristasia.co.uk/janyati.html>

As always, all questions and comments are welcomed.

May Our Lady be with you all,

Annya Miralene

Send instant messages to your online friends <http://uk.messenger.yahoo.com>

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] The Seven Angels Message:

This message was posted at Girls' Town. I reproduce it here in case members of this group should wish to offer their comments to marianne (who is a member):

Dear Editress,

How enlightening was this discourse on the Seven Janyati. I have followed and adored the Great Janyati, as reflections of Dea, for many years. (For example, I change cloths and ribbons on the my shrine daily, to match the colours of the Janya ruling that day.)

But this article deepened my understanding of these Principles, especially in relation to the links with Hindu goddesses and Sanskrit.

Though this article truly deepened my intellectual understanding of the Janyati and their interconnections one with another (as well as with other traditions), I found my bhakti self a little thirsty. The Intellect has precedence of course, and is sorely needed to keep us on the right track in these dark ages. However, I thirsted for a description of the feeling quality of each Janya, their personification as it were, those aids to prayer and worship and apprehending the Janyati with the bhaktic senses. Some might say, I suppose, that I longed for a 'sentimental' description so that I could feel a connexion to the Janyati.

Could a description of this kind be given for those souls like me who can benefit from true intellectual discourse, but who need a simple picture and description when kneeling to pray to water the veins of love for the Divine?

Always in service to Dea,

Marianne

Send instant messages to your online friends <http://uk.messenger.yahoo.com>

To: AristasianSpirituality@yahoogroups.com

Subject: Hear the Good News of God the Mother Message:

For the first time we have available an audio broadcast on the fundamentals of the devotion to God the Mother. To those new to Aristasian spirituality (and to Deanic devotion in general) this may well be the perfect introduction, and to those who know more about it, this is still a fascinating broadcast that will help you to develop your faith. You will find it here:

<http://www.duchesse.org/aristasia/Novaryana1.mp3>

Do listen-in. It is a broadcast that may literally change your life!

To: AristasianSpirituality@yahoogroups.com

Subject: Fairy Tales and Religion Message:

The following interchange recently took place at Girls' Town on the Aristasia site. We feel it will be of interest to members of this group:

Thank you for inviting me to take part in your chat club

discussion. I did try, but discovered I am too shy. When I saw what I had written, posted up for all the world to see, I actually blushed!

Anyway, thank you for your reply to my post. Yes, Grimm can be too grimm sometimes, but I had thought that was because we have to pass through some fire for the soul's purification - is that not so? I read the piece about the three gunas which you directed me to; that was wonderfully interesting. I have come across the gunas before in ayurvedic books, but I liked the way you applied it to history and to our times. It all makes very good sense and helps to understand what is going on in those terms.

Last year, an old lady gave me a copy of old English ballads, just before she died. The pages were not yet cut, and I had to cut them with a paper knife. The ballads were quite like the fairy tales; they seemed to be meaning something which I couldn't understand. There were recurring themes in them, such as cruel stepmothers and there were several that began something like: Sweet Janet sat in her bower, sewing a silken seam. I loved that picture of a chaste maiden. (I wished I could sit in a bower sewing a silken seam) but the peace never lasted; all kind of strange things would happen.

Anyway, what I mean to say, is that I look forward to reading a fairy tale with Aristasian commentary, if you still are planning to put one up. I also read *The Gentle Way* by Mother Iulya and liked it very much. Is this a branch of a true religion, or is it something that is made up? The writer quoted words from Dea - are they from scriptures or teachings of some kind?

Thank you very much for your web site, with these wonderful writings.

Yours sincerely,

Suzanna

Somewhere (I can't recall where) Ananda Coomaraswamy says that if all the world religious traditions were to disappear overnight, we should still possess what was needed to reconstitute spiritual tradition in the material of folklore. Certainly in Dr. Coomaraswamy's essay "Primitive Mentality" we read:

"The actual unity of folklore represents on the popular level precisely what the orthodoxy of an elite represents in a relatively learned environment. The relation between the popular and the learned metaphysics is, moreover, analogous to and partly identical with that of the lesser to the greater mysteries. To a very large

extent both employ one and the same symbols, which are taken more literally in the one case, and in the other understood parabolically; for example, the "giants" and "heroes" of popular legend are the titans and gods of the more learned mythology, the seven-league boots of the hero correspond to the strides of an Agni or a Buddha, and "Tom Thumb" is no other than the Son whom Eckhart describes as "small, but so puissant." So long as the material of folklore is transmitted, so long is the ground available on which the superstructure of full initiatory understanding can be built."

The material of folklore contains both "patriarchal" and "matriarchal" strands, being drawn, as it were, from different historical strata of the Tradition. For example, in tales like "Beauty and the Beast" and "The Frog Prince", the Redeemer is feminine. Many other examples will easily be found, but that is an essay, if not a book, in itself!

By the "grimness" of Grimm, I was referring not to the usual "trials" of the heroine, but to such rather horrid incidents as that in which the ugly sisters cut off bits of their feet to try to fit them into the glass slipper. Such gory details seem to have been added in certain German versions and are unknown in most redactions of the universal Cinderella story. You may well have an edited Grimm which does not include these details. In which case, curiously, you are probably nearer to the original Cinderella.

You ask: I also read The Gentle Way by Mother Iulya and liked it very much. Is this a branch of a true religion, or is it something that is made up? The writer quoted words from Dea - are they from scriptures or teachings of some kind?

Here we need to go a little into Aristasian thought. The Gentle Way is "set" in Aristasia Pura, which outsiders would see as an imaginary world, but to us it is more than that. Aristasia Pura has its various religious traditions, of which the one most known by us in Telluria is the Filianic Tradition, which teaches of the Daughter. The Gentle Way comes out of this tradition, though it was chosen for not being all that specific to it.

There are two "schools" of Aristasian tradition. One is the Filianic, which holds that while the theology of the daughter is, in a sense "made up" it is fully consonant with tradition and is a legitimate translation of the primordial Feminine Tradition for this last part of the Iron Age.

The other school is the more "minimal" Deanic school which holds that we should have a very simple worship of God the Mother using only those things that clearly remain to us in Tellurian tradition.

This is a very fundamental approach that all Aristasians can agree upon (Filianists, of course, accept Deanism) For more about the basic Deanic faith, please go to the Chapel of God the Mother [<http://aristasia.co.uk/GodtheMother.html>] . The audio broadcast there provides the perfect introduction. It is expected that there will be a full-scale Deanic site in the near future.

Oh, and we do hope you will slowly become accustomed to the Club. It is a very friendly place, if a bit noisy and silly at times, and is very much the place to get to know Aristasians. Would you feel more at home if we started a special devotional thread there?

Sushuri Novaryana

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Fairy Tales and Religion Message:

What an inspiring discussion!

It is so wonderfull to learn, that we can rely on the folklore traditions, while the orthodox ones are being distorted in this dark age. And even more, the folklore traditions have saved "matriarchal" knowledge of ancient times, that the orthodox have lost through the centuries. I think of Lady Holle (Mother Goose)and the like.

I remember a visit to India, when during the autumnal equinox the Navaratri the nine nights of Devi (Dea) were celebrated and I was reminded of the popular worship of Mary which I experienced when I visited Her holy places with my grandmother many years ago. A few of the folk legends of Mary have been adopted by the Grimms in their collection, but there are other great ones.

It is also very interesting to know about the two spiritual traditions of Dea practiced in Aristasia. I hope nobody minds if I compare them to the different strands in the Anglican Church. Is not the Filianic a little bit like a High Church whereas the Deanic is meant for a broader congregation. I am looking forward to the full-scale deanic site.

Wishing you all the blessings of Our Lady

Carola

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana"

<miss_miralene@y...> wrote:

> The following interchange recently took place at Girls' Town on the

> Aristasia site. We feel it will be of interest to members of this

> group:

>

> Thank you for inviting me to take part in your chat club

> discussion. I did try, but discovered I am too shy. When I saw what

> I had written, posted up for all the world to see, I actually

> blushed!

>

> Anyway, thank you for your reply to my post. Yes, Grimm can be too

> grimm sometimes, but I had thought that was because we have to pass

> through some fire for the soul's purification - is that not so? I

> read the piece about the three gunas which you directed me to; that

> was wonderfully interesting. I have come across the gunas before in

> ayurvedic books, but I liked the way you applied it to history and

> to our times. It all makes very good sense and helps to understand

> what is going on in those terms.

>

> Last year, an old lady gave me a copy of old English ballads, just

> before she died. The pages were not yet cut, and I had to cut them

> with a paper knife. The ballads were quite like the fairy tales;

> they seemed to be meaning something which I couldn't understand.

> There were recurring themes in them, such as cruel stepmothers and

> there were several that began something like: Sweet Janet sat in

> her bower, sewing a silken seam. I loved that picture of a chaste

> maiden. (I wished I could sit in a bower sewing a silken seam)

but

> the peace never lasted; all kind of strange things would happen.

>

> Anyway, what I mean to say, is that I look forward to reading a

> fairy tale with Aristasian commentary, if you still are planning to

> put one up. I also read The Gentle Way by Mother Lulya and liked

it

> very much. Is this a branch of a true religion, or is it something

> that is made up? The writer quoted words from Dea - are they from

> scriptures or teachings of some kind?

>

> Thank you very much for your web site, with these wonderful writings.

>

> Yours sincerely,

>

> Suzanna

>

>

> Somewhere (I can't recall where) Ananda Coomaraswamy says that if

> all the world religious traditions were to disappear overnight, we

> should still possess what was needed to reconstitute spiritual

> tradition in the material of folklore. Certainly in Dr.

> Coomaraswamy's essay "Primitive Mentality" we read:

>

> "The actual unity of folklore represents on the popular level

> precisely what the orthodoxy of an elite represents in a relatively

> learned environment. The relation between the popular and the

> learned metaphysics is, moreover, analogous to and partly identical

> with that of the lesser to the greater mysteries. To a very large

> extent both employ one and the same symbols, which are taken more

> literally in the one case, and in the other understood

> parabolically; for example, the "giants" and "heroes" of popular

> legend are the titans and gods of the more learned mythology, the

> seven-league boots of the hero correspond to the strides of an

Agni

> or a Buddha, and "Tom Thumb" is no other than the Son whom Eckhart

> describes as "small, but so puissant." So long as the material of

> folklore is transmitted, so long is the ground available on which

> the superstructure of full initiatory understanding can be built."

>

> The material of folklore contains both "patriarchal"

> and "matriarchal" strands, being drawn, as it were, from different

> historical strata of the Tradition. For example, in tales

> like "Beauty and the Beast" and "The Frog Prince", the Redeemer is

> feminine. Many other examples will easily be found, but that is an

> essay, if not a book, in itself!

>

> By the "grimness" of Grimm, I was referring not to the

> usual "trials" of the heroine, but to such rather horrid incidents

> as that in which the ugly sisters cut off bits of their feet to

try

> to fit them into the glass slipper. Such gory details seem to have

> been added in certain German versions and are unknown in most

> redactions of the universal Cinderella story. You may well have an

> edited Grimm which does not include these details. In which case,

> curiously, you are probably nearer to the original Cinderella.

>

> You ask: I also read The Gentle Way by Mother Iulya and liked it
 > very much. Is this a branch of a true religion, or is it something
 > that is made up? The writer quoted words from Dea - are they from
 > scriptures or teachings of some kind?

>

> Here we need to go a little into Aristasian thought. The Gentle Way
 > is "set" in Aristasia Pura, which outsiders would see as an
 > imaginary world, but to us it is more than that. Aristasia Pura has
 > its various religious traditions, of which the one most known by us
 > in Telluria is the Filianic Tradition, which teaches of the
 > Daughter. The Gentle Way comes out of this tradition, though it was
 > chosen for not being all that specific to it.

>

> There are two "schools" of Aristasian tradition. One is the
 > Filianic, which holds that while the theology of the daughter is, in
 > a sense "made up" it is fully consonant with tradition and is a
 > legitimate translation of the primordial Feminine Tradition for this
 > last part of the Iron Age.

>

> The other school is the more "minimal" Deanic school which holds
 > that we should have a very simple worship of God the Mother using
 > only those things that clearly remain to us in Tellurian tradition.

> This is a very fundamental approach that all Aristasians can agree
 > upon (Filianists, of course, accept Deanism) For more about the
 > basic Deanic faith, please go to the Chapel of God the Mother [<http://aristasia.co.uk/GodtheMother.html>] . The audio broadcast
 > there provides the perfect introduction. It is expected that there
 > will be a full-scale Deanic site in the near future.

>

> Oh, and we do hope you will slowly become accustomed to the Club.
 It
 > is a very friendly place, if a bit noisy and silly at times, and
 is
 > very much the place to get to know Aristasians. Would you feel
 more
 > at home if we started a special devotional thread there?

>

> Sushuri Novaryana

To: AristasianSpirituality@yahoogroups.com

Subject: Can Ugliness be Beauty? Message:

A discussion from the Blondes' and Brunettes' Club which may be of interest to this group:

Sushuri Novaryana

May 21, 05 - 9:08 AM Can Ugliness be Beauty?

A small group of us was discussing beauty at the Embassy last night. To the younger pupil in the group, I was explaining the very basic idea of the two theories of beauty:

The modernist theory is that beauty is merely a subjective perception. A rose is not objectively beautiful. It does not possess a real quality known as "beauty". It is simply that (some) human beings happen to find it attractive.

The traditional view is that beauty is an objective quality. A rose is beautiful because it reflects the Essential or Archetypal Rose. Ultimately it, and all beautiful things, are beautiful because they participate in the Beauty of Dea. Beauty on earth is a "signature" of relative perfection.

This pupil then mentioned that many bongos claim to consider ugly things beautiful. She said that when she was working in a bookshop she handled many books of "artistic" photographs which were full of studies of low and ugly elements of bongo urban life. These, while admittedly ugly, a certain form of type-3 claims to consider "beautiful" because they are "more real" than traditional art.

Leaving aside the rather peculiar definition of "real", I was inclined to say that this was simply a misuse of the term "beauty". Saying "an ugly thing can be beautiful because it is real" is like saying "a red thing can be blue because it is triangular".

But then I realised that, in saying that, I was speaking from within the traditional understanding of beauty. I was assuming that the word beauty has a real meaning.

If, on the other hand, beauty is purely subjective, as the modern theory demands, then the word "beauty" simply means "what attracts me". There have always been people who were drawn to the darkness

and attracted by the ugly. They used to be a very small minority.

If the word "diamond" means the very specific precious stone which we call a diamond, then to say a brick is a diamond is nonsense. But if "diamond" means simply "a stone thing I like" then, if you like bricks, a brick is a diamond.

According to her modernist (late-Rajasic) definition of "beauty" the post-modernist (early Tamasic) lover of ugliness is perfectly logical in defining it as "beautiful"

Carina

May 21st, 2005 - 12:36 PM Re: Can Ugliness be Beauty?

Surely the saying "Beauty is in the eye of the beholder" is not a particularly recent one? And since everything that exists necessarily participates in the Divine, a certain aspect of it must be beautiful, if one can only see it

Sushuri Novaryana

May 21st, 2005 - 1:12 PM Re: Can Ugliness be Beauty?

Certainly it is not a recent saying - but then neither is the Rajasic point of view recent. Generally speaking, however, the saying used to mean that one who loves a thing or a person will see her inner beauty. A mother with a disfigured child, for example, will see her as beautiful, because she loves her and sees through the marred exterior to the beautiful soul within. A brunette in love with an ill-favoured blonde will see her as beautiful, because she sees in her the Archetype of beautiful femininity which her external body manifests imperfectly; and ultimately she sees in her the divine Spirit which is the true Self in us all.

None of this is to deny that beauty and ugliness are objective phenomena which we, as human beings, are created to understand and to feel, and which have a fundamental spiritual meaning - and that deliberately inverting our perceptions, not from love (which raises the matter onto a higher plane) but from perversity, is one of the more dangerous things a soul can do.

To: AristasianSpirituality@yahoogroups.com

Subject: Myths and Realities Message:

Here is a piece from the charming Meri Maiya site which is a beautiful devotional site to Dea. The English is not perfect, but the sentiments certainly are!

Meri Maiya site is by Meri Maiya for all HER Children

Read of Meri Maiya Bhajan of the Week

..... Myths & Reality

We have surrounded ourselves with questions that has no meaning and are aimless even praying sounds to some people as Unstylish

Like Myth 1. You renounce the world and do not fulfill the worldly responsibilities Reality: You live in the same world, handling your responsibilities in a more effective manner Your loved ones are under the protection of Meri Maiya

Myth 2. You must give up all worldly pleasures and lead a simple life Reality: Simplicity comes from within and is not to be broadcast You are free to enjoy all pleasures PLEASE FEEL FREE WITH MERI MAIYA

Myth 3. I am not the one for spirituality Reality: Every one is a part of Meri Maiya Do not separate yourself from Meri Maiya

The list of Myths is endless but in reality what one needs is just a little bit making up of will power and you can achieve goals of your life in a more relaxed and happy way.

So come and help yourself in becoming a more balanced, effective and the most loved son / daughter of Meri Maiya Awaken yourself and establish your connection with Meri Maiya and as you are connected, energy starts flowing within your body making you more and more lovable a person

!! Jai Mata Di !!



How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Can Ugliness be Beauty? Message:

The discussion on beauty and ugliness, I had on my mind for the last days.

It is such a fundamental theme, because beauty is nourishing our souls and uplifting our minds.

Another aspect of the nature of beauty seems also very important to me: a beautiful thing is a harmonic thing. This can be illustrated very well with architecture. If a building is harmonic in size, form and decoration we consider it beautiful and while looking at it we are satisfied. It might be a simple cottage or a mighty cathedral that is secondary, if it is harmonic it is beautiful. Before the age of LeCorbusier, even factory halls, brewery buildings and the like were beautiful buildings and a pleasure for the eye.

But Harmony is not only the basis of beauty it is also the basis of goodness: harmonic relations are good relations etc. Maybe Harmony would be the appropriate translation for the sanscrit word Dharma.

Carola

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana"

<miss_miralene@y...> wrote:

> A discussion from the Blondes' and Brunettes' Club which may be of
> interest to this group:

>

> Sushuri Novaryana

>

> May 21, 05 - 9:08 AM Can Ugliness be Beauty?

>

> A small group of us was discussing beauty at the Embassy last night.

> To the younger pupil in the group, I was explaining the very basic
> idea of the two theories of beauty:

>

> The modernist theory is that beauty is merely a subjective
> perception. A rose is not objectively beautiful. It does not
possess

> a real quality known as "beauty". It is simply that (some) human
> beings happen to find it attractive.

>

> The traditional view is that beauty is an objective quality. A
rose

> is beautiful because it reflects the Essential or Archetypal Rose.

> Ultimately it, and all beautiful things, are beautiful because
they

> participate in the Beauty of Dea. Beauty on earth is a "signature"
> of relative perfection.

>

> This pupil then mentioned that many bongos claim to consider ugly
> things beautiful. She said that when she was working in a bookshop
> she handled many books of "artistic" photographs which were full
of

> studies of low and ugly elements of bongo urban life. These, while
> admittedly ugly, a certain form of type-3 claims to
> consider "beautiful" because they are "more real" than traditional
> art.

>

> Leaving aside the rather peculiar definition of "real", I was
> inclined to say that this was simply a misuse of the
term "beauty".

> Saying "an ugly thing can be beautiful because it is real" is like
> saying "a red thing can be blue because it is triangular".

>

> But then I realised that, in saying that, I was speaking from
within

> the traditional understanding of beauty. I was assuming that the
> word beauty has a real meaning.

>

> If, on the other hand, beauty is purely subjective, as the modern
> theory demands, then the word "beauty" simply means "what attracts
> me". There have always been people who were drawn to the darkness
> and attracted by the ugly. They used to be a very small minority.

>

> If the word "diamond" means the very specific precious stone which
> we call a diamond, then to say a brick is a diamond is nonsense.

But

> if "diamond" means simply "a stone thing I like" then, if you like
> bricks, a brick is a diamond.

>

> According to her modernist (late-Rajasic) definition of "beauty"
the

> post-modernist (early Tamasic) lover of ugliness is perfectly
> logical in defining it as "beautiful"

>

>

> _____

> Carina

>

> May 21st, 2005 - 12:36 PM Re: Can Ugliness be Beauty?

>

> Surely the saying "Beauty is in the eye of the beholder" is not a

> particularly recent one? And since everything that exists

> necessarily participates in the Divine, a certain aspect of it

must

> be beautiful, if one can only see it

>

> _____

>

> Sushuri Novaryana

>

> May 21st, 2005 - 1:12 PM Re: Can Ugliness be Beauty?

>

> Certainly it is not a recent saying - but then neither is the

> Rajasic point of view recent. Generally speaking, however, the

> saying used to mean that one who loves a thing or a person will

see

> her inner beauty. A mother with a disfigured child, for example,

will

> see her as beautiful, because she loves her and sees through the

> marred exterior to the beautiful soul within. A brunette in love

> with an ill-favoured blonde will see her as beautiful, because she

> sees in her the Archetype of beautiful femininity which her

external

> body manifests imperfectly; and ultimately she sees in her the

> divine Spirit which is the true Self in us all.

>

> None of this is to deny that beauty and ugliness are objective

> phenomena which we, as human beings, are created to understand and

> to feel, and which have a fundamental spiritual meaning - and that

> deliberately inverting our perceptions, not from love (which

raises

> the matter onto a higher plane) but from perversity, is one of the

> more dangerous things a soul can do.

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: Can Ugliness be Beauty? Message:

"Harmony" is a very usual translation of the Aristasian word *thame*, which is probably the nearest equivalent to *dharma*.

I remember, when I was young, putting my finger on a gramophone record while it was playing to make it slow down and "wow". A grown-up told me it was sinful.

"Annoying, I said pertly, "but not *sinful*."

"It is a sin against Thame," she replied.

Sai Thame, the Janya, or angel, rules both royalty and authority, and also music. It is interesting to compare the traditional meaning of the word "jovial" (belonging to Jupiter). Today it is trivialised into meaning simply "merry" or "jocular", but originally it had more to do with the joy of pomp and ceremony and high festivals and royal occasions (cf. C.S. Lewis *The Discarded Image*).

The association of royalty, rule and harmony may seem strange to the modern mind, for which government is based on the very principle of discord (the "party system" is designed to ensure permanent opposition to any government. The word "party" comes from "part" in the sense of "separate") and "politics" is almost a synonym for "argument" or "disagreement". In the traditional world, however, government is, at least in theory, the ordering of society in accordance with the harmony of the Golden Order.

These considerations also show why Jupiter/Thame was known as the Great Benefic.

carolastrub <carolastrub@yahoo.de> wrote:

The discussion on beauty and ugliness, I had on my mind for the last days.

It is such a fundamental theme, because beauty is nourishing our souls and uplifting our minds.

Another aspect of the nature of beauty seems also very important to me: a beautiful thing is a harmonic thing. This can be illustrated very well with architecture. If a building is harmonic in size, form and decoration we consider it beautiful and while looking at it we are satisfied. It might be a simple cottage or a mighty cathedral that is secondary, if it is harmonic it is beautiful. Before the age of LeCorbusier, even factory halls, brewery buildings and the like were beautiful buildings and a pleasure for the eye.

But Harmony is not only the basis of beauty it is also the basis of goodness: harmonic relations are good relations etc. Maybe Harmony would be the appropriate translation for the Sanskrit word Dharma.

Carola

--- In AristasianSpirituality@yahoogroups.com, "Sushuri Novaryana" wrote:

> A discussion from the Blondes' and Brunettes' Club which may be of
> interest to this group:

>

> Sushuri Novaryana

>

> May 21, 05 - 9:08 AM Can Ugliness be Beauty?

>

> A small group of us was discussing beauty at the Embassy last night.

> To the younger pupil in the group, I was explaining the very basic

> idea of the two theories of beauty:

>

> The modernist theory is that beauty is merely a subjective perception. A rose is not objectively beautiful. It does not possess

> a real quality known as "beauty". It is simply that (some) human beings happen to find it attractive.

>

> The traditional view is that beauty is an objective quality. A rose

> is beautiful because it reflects the Essential or Archetypal Rose.

> Ultimately it, and all beautiful things, are beautiful because they

> participate in the Beauty of Dea. Beauty on earth is a "signature" of relative perfection.

>

> This pupil then mentioned that many bongos claim to consider ugly things beautiful. She said that when she was working in a bookshop she handled many books of "artistic" photographs which were full of

> studies of low and ugly elements of bongo urban life. These, while admittedly ugly, a certain form of type-3 claims to

> consider "beautiful" because they are "more real" than traditional art.

>

> Leaving aside the rather peculiar definition of "real", I was inclined to say that this was simply a misuse of the term "beauty".

> Saying "an ugly thing can be beautiful because it is real" is like saying "a red thing can be blue because it is triangular".

>

> But then I realised that, in saying that, I was speaking from within

> the traditional understanding of beauty. I was assuming that the word beauty has a real meaning.

>

> If, on the other hand, beauty is purely subjective, as the modern theory demands, then the word "beauty" simply means "what attracts me". There have always been people who were drawn to the darkness and attracted by the ugly. They used to be a very small minority.

>

> If the word "diamond" means the very specific precious stone which we call a diamond, then to say a brick is a diamond is nonsense. But

> if "diamond" means simply "a stone thing I like" then, if you like bricks, a brick is a diamond.

>

> According to her modernist (late-Rajasic) definition of "beauty" the

> post-modernist (early Tamasic) lover of ugliness is perfectly logical in defining it as "beautiful"

>

>

> _____

> Carina

>
 > May 21st, 2005 - 12:36 PM Re: Can Ugliness be Beauty?
 >
 > Surely the saying "Beauty is in the eye of the beholder" is not a
 > particularly recent one? And since everything that exists
 > necessarily participates in the Divine, a certain aspect of it
 must
 > be beautiful, if one can only see it
 >
 > _____
 >
 > Sushuri Novaryana
 >
 > May 21st, 2005 - 1:12 PM Re: Can Ugliness be Beauty?
 >
 > Certainly it is not a recent saying - but then neither is the
 > Rajasic point of view recent. Generally speaking, however, the
 > saying used to mean that one who loves a thing or a person will
 see
 > her inner beauty. A mother with a disfigured chld, for example,
 will
 > see her as beautiful, because she loves her and sees through the
 > marred exterior to the beautiful soul within. A brunette in love
 > with an ill-favoured blonde will see her as beautiful, because she
 > sees in her the Archetype of beautiful femininity which her
 external
 > body manifests imperfectly; and ultimately she sees in her the
 > divine Spirit which is the true Self in us all.
 >
 > None of this is to deny that beauty and ugliness are objective
 > phenomena which we, as human beings, are created to understand and
 > to feel, and which have a fundamental spiritual meaning - and that
 > deliberately inverting our perceptions, not from love (which
 raises
 > the matter onto a higher plane) but from perversity, is one of the
 > more dangerous things a soul can do.

----- Yahoo! Groups Sponsor ----->
 Would you Help a Child in need?
 It is easier than you think.
 Click Here to meet a Child you can help.
http://us.click.yahoo.com/sTR6_D/I_qJAA/i1hLAA/UIWoIB/TM
 ----->

The Mother loves you more than you love yourself.

www.aristasia.co.uk
 Yahoo! Groups Links

<*> To visit your group on the web, go to:
<http://groups.yahoo.com/group/AristasianSpirituality/>

<*> To unsubscribe from this group, send an email to:
AristasianSpirituality-unsubscribe@yahoogroups.com

<*> Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Can Ugliness be Beauty? Message:

> This pupil then mentioned that many bongos claim to consider ugly
> things beautiful. She said that when she was working in a bookshop
> she handled many books of "artistic" photographs which were full of
> studies of low and ugly elements of bongo urban life. These, while
> admittedly ugly, a certain form of type-3 claims to
> consider "beautiful" because they are "more real" than traditional
> art.
>
> Leaving aside the rather peculiar definition of "real", I was
> inclined to say that this was simply a misuse of the term "beauty".
> Saying "an ugly thing can be beautiful because it is real" is like
> saying "a red thing can be blue because it is triangular".
>

The problem is that some people in the arts take this to extremes, and say that only ugly things are "real." But is a flower garden more "real" than a garbage dump? I don't think so.

And of course, for girls and women there's the danger of feeling worthless or not good enough because you came up short according to the prevailing notion of beauty. That's an awful feeling that can cripple you for life, believe me.

Love and blessings,

Anna

To: AristasianSpirituality@yahoogroups.com

Subject: The Catechism of the Children of Dea Message:

We are pleased to announce that we are publishing in Elektraspace *The Catechism of the Children of Dea*. This is also known as the Filianic catechism, because it recognises the Daughter, although most of it is equally applicable to all worshippers of God the Mother, whether devotees of the Daughter or not.

The Catechism was first issued some thirty years ago, and has been used as a basis for teaching Aristasian religion. We are happy to reproduce the first part, to which we have added a commentary, which we hope will clarify some points.

Those of you who have further questions are invited to ask them here.

The text is at: <http://aristasia.co.uk/catechism1.html>



How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: The Catechism of the Children of Dea Message:

Reading the introduction of the catechism I finally realized, what Filianic means. Until then I just took it as another mysterious Aristasian name, although Miss Miralene often wrote, that it is the religion of the Daughter.

My first impression is that the catechism is very basic. It answers the questions on the nature of the self, Dea and their relationship, without going into detail. Thus setting a theological frame and still giving space to different views. That is wonderful, since the reason for the internal struggles in patriarchal religions is precisely, because their theologians always try to present their opinions on points, which are beyond their understanding, as the only correct view.

Since my childhood, I am asking myself why I am here, in this world, at this time. To be honest I often felt to be in the wrong place. I am completely in agreement with the catechism, that it must have been, because of a great mistake, be it avidya or an act of will. But that does not answer the question, why I am in post-eclipse Telluria. There are better ages and places in the universe! Is this because of (bad) karma? Or am I here, because this is the best place to learn a certain lesson (as some friends believe)?

Another point that fascinates me, is the statement that Our Mother is Pure Life. Life is not just Her creation, She is it Herself. If anyone could say something more on this I would be glad. Is there a relation between the trinity of life, light and energy and the sat cit ananda in Hindu philosophy?

Carola

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

> We are pleased to announce that we are publishing in Elektraspace The Catechism of the Children of Dea. This is also known as the Filianic catechism, because it recognises the Daughter, although most of it is equally applicable to all worshippers of God the Mother, whether devotees of the Daughter or not.

>

> The Catechism was first issued some thirty years ago, and has been used as a basis for teaching Aristasian religion. We are happy to reproduce the first part, to which we have added a commentary, which we hope will clarify some points.

>

> Those of you who have further questions are invited to ask them here.

>

> The text is at: <http://aristasia.co.uk/catechism1.html>

>

>

>

>

> -----

> How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. Get Yahoo! Photos

To: AristasianSpirituality@yahoogroups.com

Subject: Re: The Catechism of the Children of Dea Message:

While reading the catechism again, some more questions came on my mind.

Humanity is the Axial being of our world system. Does our world-system only include the earth or the whole system governed by the the seven Janyati? Are there maids also on the other planets or only here? Is the Axial being our original state or have we been Non-axial beings at other times? Does Axial being only mean, that a normal maid can rise and become an Arstasian for example, or fall into beind a punk etc., or is there something more to it?

The explanation of the nature of Threefold Dea in terms of the Trimurti, Saguna and Nirguna Brahman and the three gunas is very interesting and explains a lot.

The description of the Daughter reminded me of the Virgin Mary of traditional Christianity. Is it possible, that the appearances of Heavenly Maid, that are generally ascribed to The Virgin Mary are in reality appearances of the Divine Daughter?

May Our Lady bless you

Carola

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

> We are pleased to announce that we are publising in Elektraspace The Catechism of the Children of Dea. This is also known as the Filianic catechism, because it recognises the Daughter, although most of it is equally applicable to all worshippers of God the Mother, whether devotees of the Daughter or not.

>

> The Catechism was first issued some thirty years ago, and has been used as a basis for teaching Aristasian religion. We are happy to reproduce the first part, to which we have added a commentary, which

we hope will clarify some points.

>

> Those of you who have further questions are invited to ask them here.

>

> The text is at: <http://aristasia.co.uk/catechism1.html>

>

>

>

>

> -----

> How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. Get Yahoo! Photos

To: AristasianSpirituality@yahoogroups.com

Subject: The Axial Being Message:

For the concept of the Axial being, we need to return to our very frequently used image of the cross (we really must make an illustrated essay showing this in diagram form).

As you know, this fundamental symbol illustrates the three gunas, which must not be seen as the arms of the cross, but as *vectors*, or directions along those arms. Sattwa is the upward direction (along the upper arm) Tamas the downward direction (along the downward arm) and Rajas the outward direction (along both horizontal arms).

Now the horizontal bar represents our world system, while the vertical bar represents its axis (you can also picture the horizontal bar as a wheel shown from the side with the vertical bar as the axle passing through it but for now let us stay with the two-dimensional image of the cross).

The axial being of a world-system (maid in our world), while existing on the *horizontal* bar, like all its other ceatures (animals, fairies, and even inhabitants of the paradise-realms) is closest to the *vertical* bar. So close that, unlike any of the others, she can travel up or down it.

You ask: Does Axial being only mean, that a normal maid can rise and become an Arstasian for example, or fall into beind a punk etc., or is there something more to it?

It means immensely more than that. In the upward direction it means that maid - and only maid - can obtain liberation, or full union with Dea. She can become a saint or a buddha. In the downward direction, it means that only she can fall below the normative, horizontal state, the *thame*, of this world.

I recently saw a nature film about the way animals fight. Most species have a rule that their deadliest weapons must not be used against their own kind. Giraffes, for example, can diembowel a lion with their hooves, but when fighting other giraffes they never use their hooves: they hit each other with their heads. African wasps have deadly stings with which they kill other insects, but when fighting among themselves they only beat each other with their wings. Examples like this can be found among species after species.

Now think. They obey this law because it is their *thame*. There are no policemen, no courts, no prisons, no District Governesses among the animals, but they obey the law. Among humans - the axial being - the only way to enforce law - particularly in the Iron Age - is by having vast mechanisms of detection, trial and punishment. In patriarchal societies,

men will use every available weapon against each other. Not just every deadly weapon their minds can devise, but every instrument of mutilation and torture.

Even to prevent two men outside a pub using knives or broken bottles on each other there must be policemen and courts. This is because, unlike the animals, they are not bound by nature to obey *thame*. They can rise above it, and they can fall below it. An animal can do neither.

Is the Axial being our original state or have we been Non-axial beings at other times?

We can certainly be, and likely have been, non-axial beings. When Buddhists speak of "human life, hard to obtain", they are speaking of the axial state - the state from which liberation is possible. As mentioned before, even the paradises or heaven-worlds are non-axial; so if one lived a good life as a devotee of Dea and passed to her Jewelled Paradise, but without achieving Final Union, one might live there for many hundreds or thousands of years, but at some point one would return to an Axial state to continue one's journey.

Conversely, those who abuse the Axial state, disregarding *thame* committing evil acts or descending psychically into the Tamasic realms, may lose their Axial nature in future existences.

On the question of the Virgin Mary - as you rightly surmise, Aristasians have always associated Her iconography - like that of Kuan Yin with that of the Daughter and many would take certain apparitions of the Virgin to be appearances of the Daughter on earth.

carolastrub <carolastrub@yahoo.de> wrote:

While reading the catechism again, some more questions came on my mind.

Humanity is the Axial being of our world system. Does our world-system only include the earth or the whole system governed by the the seven Janyati? Are there maids also on the other planets or only here? Is the Axial being our original state or have we been Non-axial beings at other times? Does Axial being only mean, that a normal maid can rise and become an Arstasian for example, or fall into beind a punk etc., or is there something more to it?

The explanation of the nature of Threefold Dea in terms of the Trimurti, Saguna and Nirguna Brahman and the three gunas is very interesting and explains a lot.

The description of the Daughter reminded me of the Virgin Mary of traditional Christianity. Is it possible, that the appearances of Heavenly Maid, that are generally ascribed to The Virgin Mary are in reality appearances of the Divine Daughter?

May Our Lady bless you
Carola

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene wrote:

> We are pleased to announce that we are publising in Elektraspace
The Catechism of the Children of Dea. This is also known as the
Filianic catechism, because it recognises the Daughter, although

most of it is equally applicable to all worshippers of God the Mother, whether devotees of the Daughter or not.

>

> The Catechism was first issued some thirty years ago, and has been used as a basis for teaching Aristasian religion. We are happy to reproduce the first part, to which we have added a commentary, which we hope will clarify some points.

>

> Those of you who have further questions are invited to ask them here.

>

> The text is at: <http://aristasia.co.uk/catechism1.html>

>

>

>

>

>

>

> -----
> How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. Get Yahoo! Photos

----- Yahoo! Groups Sponsor -----~-->
Would you Help a Child in need?
It is easier than you think.
Click Here to meet a Child you can help.
http://us.click.yahoo.com/sTR6_D/I_qJAA/i1hLAA/UIWoIB/TM
-----~-->

The Mother loves you more than you love yourself.

www.aristasia.co.uk
Yahoo! Groups Links

<*> To visit your group on the web, go to:
<http://groups.yahoo.com/group/AristasianSpirituality/>

<*> To unsubscribe from this group, send an email to:
AristasianSpirituality-unsubscribe@yahoogroups.com

<*> Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

To: AristasianSpirituality@yahoogroups.com

Subject: Re: The Axial Being Message:

You wrote about thame, that it is obeyed naturally by animals but has to be enforced among axial beings.

That means having a (Divine)law is a great blessing for maid. Now I understand why Jews are dancing with their Thora. And it becomes obvious why there is almost no way out of the pit.

Miss Trent confirms this, she writes in the last chapter of the Feminine Universe, that one has to be governed by one system or the other. Freedom of choice is limited. But how limited is it really?

Can I just choose to become a Florence Nightingale in this life or do I have to work on it? I mean is my range of possible choices limited due to my present character?

Carola

-- In AristasianSpirituality@yahoogroups.com, Annya Miralene

<miss_miralene@y...> wrote:

> For the concept of the Axial being, we need to return to our very frequently used image of the cross (we really must make an illustrated essay showing this in diagram form).

>

> As you know, this fundamental symbol illustrates the three gunas, which must not be seen as the arms of the cross, but as vectors, or directions along those arms. Sattwa is the upward direction (along the upper arm) Tamas the downward direction (along the downward arm) and Rajas the outward direction (along both horizontal arms).

>

> Now the horizontal bar represents our world system, while the vertical bar represents its axis (you can also picture the horizontal bar as a wheel shown from the side with the vertical bar as the axle passing through it but for now let us stay with the two-dimensional image of the cross).

>

> The axial being of a world-system (maid in our world), while existing on the horizontal bar, like all its other ceatures (animals, fairies, and even inhabitants of the paradise-realms) is closest to the vertical bar. So close that, unlike any of the others, she can travel up or down it.

>

> You ask: Does Axial being only mean, that a normal maid can rise and become an Arstasian for example, or fall into beind a punk etc., or is there something more to it?

>

> It means immensely more than that. In the upward direction it means that maid - and only maid - can obtain liberation, or full

union with Dea. She can become a saint or a buddha. In the downward direction, it means that only she can fall below the normative, horizontal state, the thame, of this world.

>

> I recently saw a nature film about the way animals fight. Most species have a rule that their deadliest weapons must not be used against their own kind. Giraffes, for example, can disembowel a lion with their hooves, but when fighting other giraffes they never use their hooves: they hit each other with their heads. African wasps have deadly stings with which they kill other insects, but when fighting among themselves they only beat each other with their wings. Examples like this can be found among species after species.

>

> Now think. They obey this law because it is their thame. There are no policemen, no courts, no prisons, no District Governesses among the animals, but they obey the law. Among humans - the axial being - the only way to enforce law - particularly in the Iron Age - is by having vast mechanisms of detection, trial and punishment. In patriarchal societies, men will use every available weapon against each other. Not just every deadly weapon their minds can devise, but every instrument of mutilation and torture.

>

> Even to prevent two men outside a pub using knives or broken bottles on each other there must be policemen and courts. This is because, unlike the animals, they are not bound by nature to obey thame. They can rise above it, and they can fall below it. An animal can do neither.

>

> Is the Axial being our original state or have we been Non-axial beings at other times?

>

> We can certainly be, and likely have been, non-axial beings. When Buddhists speak of "human life, hard to obtain", they are speaking of the axial state - the state from which liberation is possible. As mentioned before, even the paradises or heaven-worlds are non-axial; so if one lived a good life as a devotee of Dea and passed to her Jewelled Paradise, but without achieving Final Union, one might live there for many hundreds or thousands of years, but at some point one would return to an Axial state to continue one's journey.

>

> Conversely, those who abuse the Axial state, disregarding thame committing evil acts or descending psychically into the Tamasic realms, may lose their Axial nature in future existences.

>

> On the question of the Virgin Mary - as you rightly surmise, Aristasians have always associated Her iconography - like that of Kuan Yin with that of the Daughter and many would take certain apparitions of the Virgin to be appearances of the Daughter on earth.

>
 >
 >
 >
 > carolastrub <carolastrub@y...> wrote:
 >
 > While reading the catechism again, some more questions came on my
 > mind.
 > Humanity is the Axial being of our world system. Does our world-
 > system only include the earth or the whole system governed by the
 > the seven Janyati? Are there maids also on the other planets or
 only
 > here? Is the Axial being our original state or have we been Non-
 > axial beings at other times? Does Axial being only mean, that a
 > normal maid can rise and become an Arstasian for example, or fall
 > into beind a punk etc., or is there something more to it?
 >
 > The explanation of the nature of Threefold Dea in terms of the
 > Trimurti, Saguna and Nirguna Brahman and the three gunas is very
 > interesting and explains a lot.
 > The description of the Daughter reminded me of the Virgin Mary of
 > traditional Christianity. Is it possible, that the appearances of
 > Heavenly Maid, that are generally ascribed to The Virgin Mary are
 in
 > reality appearances of the Divine Daughter?
 >
 > May Our Lady bless you
 > Carola
 >
 > --- In AristasianSpirituality@yahoogroups.com, Annya Miralene
 > wrote:
 > > We are pleased to announce that we are publising in Elektraspace
 > The Catechism of the Children of Dea. This is also known as the
 > Filianic catechism, because it recognises the Daughter, although
 > most of it is equally applicable to all worshippers of God the
 > Mother, whether devotees of the Daughter or not.
 > >
 > > The Catechism was first issued some thirty years ago, and has
 been
 > used as a basis for teaching Aristasian religion. We are happy to
 > reproduce the first part, to which we have added a commentary,
 which
 > we hope will clarfy some points.
 > >
 > > Those of you who have further questions are invited to ask them
 > here.
 > >
 > > The text is at: <http://aristasia.co.uk/catechism1.html>

> >
> >
> >
> >
> > -----
> > How much free photo storage do you get? Store your holiday snaps
> for FREE with Yahoo! Photos. Get Yahoo! Photos
>
>
>
>
>
>
>
>
> The Mother loves you more than you love yourself.
>
> www.aristasia.co.uk
> Yahoo! Groups Links
>
>
>
>
>
>
>
>
> -----
> Yahoo! Messenger NEW - crystal clear PC to PCcalling worldwide
with voicemail

To: AristasianSpirituality@yahoogroups.com

Subject: Re: The Axial Being Message:

I think, I did not express in my last post, really what I meant.
If there is a maid, who is not very philosophical and is just
following the current of her social environment. If this maid is
born into a traditional society, she will live a traditional life
with all of its benefits and may rise on the vertical axis in her
next existence. But if that very same maid be born in the pit, she
will live a pit life without questioning it and might fall into a
lower sphere after death. Did she really had a choice in both cases
to act otherwise? In Hindu texts it is said, that the raja gets a
share in his citizens karma be it good or bad, because the raja
rules the commonwealth and is responsible that it lives according to
dharma. Are there some maids, those on the higher levels of the

social pyramid, who have a bigger span of free choice than others and therefore more responsibility? If so, is this something one is born with or does it come when one accepts a certain position?

May Our Lady bless you
Carola

- In AristasianSpirituality@yahoogroups.com, "carolastrub"

<carolastrub@y...> wrote:

> You wrote about thame, that it is obeyed naturally by animals but has

> to be enforced among axial beings.

> That means having a (Divine)law is a great blessing for maid. Now I

> understand why Jews are dancing with their Thora. And it becomes

> obvious why there is almost no way out of the pit.

> Miss Trent confirms this, she writes in the last chapter of the

> Feminine Universe, that one has to be governed by one system or the

> other. Freedom of choice is limited. But how limited is it really?

> Can I just choose to become a Florence Nightingale in this life or

> do I have to work on it? I mean is my range of possible choices

> limited due to my present character?

>

> Carola

>

>

>

> -- In AristasianSpirituality@yahoogroups.com, Annya Miralene

> <miss_miralene@y...> wrote:

> > For the concept of the Axial being, we need to return to our very

> frequently used image of the cross (we really must make an

> illustrated essay showing this in diagram form).

> >

> > As you know, this fundamental symbol illustrates the three gunas,

> which must not be seen as the arms of the cross, but as vectors, or

> directions along those arms. Sattwa is the upward direction (along

> the upper arm) Tamas the downward direction (along the downward arm)

> and Rajas the outward direction (along both horizontal arms).

> >

> > Now the horizontal bar represents our world system, while the

> vertical bar represents its axis (you can also picture the
 > horizontal bar as a wheel shown from the side with the vertical
 bar
 > as the axle passing through it but for now let us stay with the
 two-
 > dimensional image of the cross).
 > >
 > > The axial being of a world-system (maid in our world), while
 > existing on the horizontal bar, like all its other ceatures
 > (animals, fairies, and even inhabitants of the paradise-realms) is
 > closest to the vertical bar. So close that, unlike any of the
 > others, she can travel up or down it.
 > >
 > > You ask: Does Axial being only mean, that a normal maid can
 rise
 > and become an Arstasian for example, or fall into beind a punk
 etc.,
 > or is there something more to it?
 > >
 > > It means immensely more than that. In the upward direction it
 > means that maid - and only maid - can obtain liberation, or full
 > union with Dea. She can become a saint or a buddha. In the
 downward
 > direction, it means that only she can fall below the normative,
 > horizontal state, the thame, of this world.
 > >
 > > I recently saw a nature film about the way animals fight. Most
 > species have a rule that their deadliest weapons must not be used
 > against their own kind. Giraffes, for example, can diembowel a
 lion
 > with their hooves, but when fighting other giraffes they never use
 > their hooves: they hit each other with their heads. African wasps
 > have deadly stings with which they kill other insects, but when
 > fighting among themselves they only beat each other with their
 > wings. Examples like this can be found among species after species.
 > >
 > > Now think. They obey this law because it is their thame. There
 > are no policemen, no courts, no prisons, no District Governesses
 > among the animals, but they obey the law. Among humans - the axial
 > being - the only way to enforce law - particularly in the Iron
 Age -
 > is by having vast mechanisms of detection, trial and punishment.
 In
 > patriarchal societies, men will use every available weapon against
 > each other. Not just every deadly weapon their minds can devise,
 but
 > every instrument of mutilation and torture.
 > >

> > Even to prevent two men outside a pub using knives or broken
> bottles on each other there must be policemen and courts. This is
> because, unlike the animals, they are not bound by nature to obey
> thame. They can rise above it, and they can fall below it. An
animal
> can do neither.

> >
> > Is the Axial being our original state or have we been Non-axial
> beings at other times?

> >
> > We can certainly be, and likely have been, non-axial beings.

When

> Buddhists speak of "human life, hard to obtain", they are speaking
> of the axial state - the state from which liberation is possible.

As

> mentioned before, even the paradises or heaven-worlds are non-
axial;

> so if one lived a good life as a devotee of Dea and passed to her
> Jewelled Paradise, but without achieving Final Union, one might
live

> there for many hundreds or thousands of years, but at some point
one
> would return to an Axial state to continue one's journey.

> >
> > Conversely, those who abuse the Axial state, disregarding
thame

> committing evil acts or descending psychically into the Tamasic
> realms, may lose their Axial nature in future existences.

> >
> > On the question of the Virgin Mary - as you rightly surmise,
> Aristasians have always associated Her iconography - like that of
> Kuan Yin with that of the Daughter and many would take certain
> apparitions of the Virgin to be appearances of the Daughter on
earth.

> >

> >

> >

> >

> > carolastrub <carolastrub@y...> wrote:

> >

> > While reading the catechism again, some more questions came on
my
> > mind.

> > Humanity is the Axial being of our world system. Does our world-
> > system only include the earth or the whole system governed by
the

> > the seven Janyati? Are there maids also on the other planets or
> only

> > here? Is the Axial being our original state or have we been Non-
 > > axial beings at other times? Does Axial being only mean, that a
 > > normal maid can rise and become an Arstasian for example, or
 fall
 > > into being a punk etc., or is there something more to it?
 > >
 > > The explanation of the nature of Threefold Dea in terms of the
 > > Trimurti, Saguna and Nirguna Brahman and the three gunas is very
 > > interesting and explains a lot.
 > > The description of the Daughter reminded me of the Virgin Mary
 of
 > > traditional Christianity. Is it possible, that the appearances
 of
 > > Heavenly Maid, that are generally ascribed to The Virgin Mary are
 > in
 > > reality appearances of the Divine Daughter?
 > >
 > > May Our Lady bless you
 > > Carola
 > >
 > > --- In AristasianSpirituality@yahoogroups.com, Annya Miralene
 > > wrote:
 > > > We are pleased to announce that we are publishing in
 Elektraspace
 > > The Catechism of the Children of Dea. This is also known as the
 > > Filianic catechism, because it recognises the Daughter, although
 > > most of it is equally applicable to all worshippers of God the
 > > Mother, whether devotees of the Daughter or not.
 > > >
 > > > The Catechism was first issued some thirty years ago, and has
 > been
 > > used as a basis for teaching Aristasian religion. We are happy
 to
 > > reproduce the first part, to which we have added a commentary,
 > which
 > > we hope will clarify some points.
 > > >
 > > > Those of you who have further questions are invited to ask
 them
 > > here.
 > > >
 > > > The text is at: <http://aristasia.co.uk/catechism1.html>
 > > >
 > > >
 > > >
 > > >
 > > > -----
 > > > How much free photo storage do you get? Store your holiday

snap

> > for FREE with Yahoo! Photos. Get Yahoo! Photos

> >

> >

> >

> >

> >

> >

> >

> > The Mother loves you more than you love yourself.

> >

> > www.aristasia.co.uk

> > Yahoo! Groups Links

> >

> >

> >

> >

> >

> >

> >

> >

> > -----

> > Yahoo! Messenger NEW - crystal clear PC to PCcalling worldwide
> with voicemail

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Re: The Axial Being Message:

The real nub of this question seems to be: while the major distinction we have been drawing is whether a being is born into an axial or non-axial state, are there differing degrees of opportunity according to the precise nature of the axial state one is born into?

Clearly this is the case. Hindu texts speak of the rarity of the opportunity for liberation - not only the rarity of the human state itself, but then the rarity of being born into a brahmin family and of having other opportunities for liberation.

Applying this to our current situation, one may say that not only the Axial state itself, but the type of society we are born into, the level of intelligence we are born with, our natural propensity for spiritual endeavour; all these are factors determining the level of opportunity we actually possess.

And each of these factors is determined by our *werde* (to use the Aristasian term) or *karma*. In other words, our level of opportunity is not simply a matter of luck, but is the result of our actions and choices in previous existences.

Maid is defined as "she who has the power of choice". The term "maid" is connected to the words "may" and "might" - "might" in particular being a word that emphasises the close relationship between choice and power -- a thing *might* or might not happen, and one has the *might* to choose. Among Latin-based words the close relation between *potency* and *potentiality* expresses the same thing.

So, by definition, even the maid with the least opportunity still possesses some power of spiritual choice, which the animals and other non-Axial beings do not.

So take the maid who is born in the Pit - and in a very unpropitious part of the Pit (for example, English culture has much less recognition of God than American) - and with very little intelligence, so that her ability to criticise the Pit is virtually nil. Even so, she may choose to lead a good life, to do good deeds rather than bad ones; she may turn toward whatever form of God she encounters.

All these actions may ensure her not only an Axial birth, but a more propitious one in her next existence.

And let us also realise that actions which for another might be downward steps might for her be upward steps.

We can never judge the actions of another, nor can we make judgements based on her circumstances. *Werde* is a subtle and intricate matter, a weaving of many threads, of which we can see only the tips that touch our world.

May Our Lady bless you all,

Sushuri Novaryana

carolastrub <carolastrub@yahoo.de> wrote:

I think, I did not express in my last post, really what I meant.
If there is a maid, who is not very philosophical and is just following the current of her social environment. If this maid is born into a traditional society, she will live a traditional life with all of its benefits and may rise on the vertical axis in her next existence. But if that very same maid be born in the pit, she will live a pit life without questioning it and might fall into a lower sphere after death. Did she really had a choice in both cases to act otherwise? In Hindu texts it is said, that the raja gets a share in his citizens karma be it good or bad, because the raja

rules the commonwealth and is responsible that it lives according to dharma. Are there some maids, those on the higher levels of the social pyramid, who have a bigger span of free choice than others and therefore more responsibility? If so, is this something one is born with or does it come when one accepts a certain position?

May Our Lady bless you
Carola

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: The Catechism of the Children of Dea Message:

I like this catechism! Pretty much sums up what I've come to believe personally over the last decade or so.

Love and blessings,

Anna

> --- In AristasianSpirituality@yahoogroups.com, Annya Miralene
> <miss_miralene@y...> wrote:
> > We are pleased to announce that we are publishing in Elektraspace
> The Catechism of the Children of Dea. This is also known as the
> Filianic catechism, because it recognises the Daughter, although
> most of it is equally applicable to all worshippers of God the
> Mother, whether devotees of the Daughter or not.
> >
> > The Catechism was first issued some thirty years ago, and has
been
> used as a basis for teaching Aristasian religion. We are happy to
> reproduce the first part, to which we have added a commentary,
which
> we hope will clarify some points.
> >
> > Those of you who have further questions are invited to ask them
> here.
> >
> > The text is at: <http://aristasia.co.uk/catechism1.html>
> >
> >
> >
> >
> > -----
> > How much free photo storage do you get? Store your holiday snaps
> for FREE with Yahoo! Photos. Get Yahoo! Photos

To: AristasianSpirituality@yahoogroups.com

Subject: Hestia and Sithame - two terms explained Message:

I thought this would be a good place to ask about two words, unknown to me, which I've come across in Aristasia. They are: "hestia" and "sithame". I'm sure they have interesting meanings and wonder if you might explain them.

"Hestia" means the home or household, properly "the place centred on the hearth-fire", which is the embodiment of the sun in the microcosm of the house (as is the heart in the microcosm of the body).

The term "hestia" is often used in contradistinction to "agora", which means the public world. Patriarchal societies tend to be agoracentric, believing that the public world is the focus of all importance, while feminine societies are more hestiacentric, seeing the household as the centre of life (we still refer in English to our homes as "where we live" - a very significant expression when one thinks about it).

The movement from hestia to agora has been an important part of late-patriarchy. Most early education, for example, once took place in the home, as did much work. People who owned shops often lived above or behind them and the shop was a "public" extension of the home. Many craftspeople worked from their homes, as did farmers. Today most of these functions are transferred to "public" institutions like schools, factories, and supermarkets, while television brings the agora right into the centre of the home, forming a new "focus" (the word "focus" originally means "hearth-fire").

Aristasians stress the importance of the hestia as the centre of life. For example, when modern people perceive something amiss with the world, their first thought tends to be to change the agora (this is termed "politics"). Aristasians point out that such efforts are largely futile, as one has no control over the agora, whereas one can have full control over one's hestia, and this is where efforts should be directed. The idea of Aristasia-in-Telluria as a union of linked households (or hestias) is thus based in Aristasian philosophy.

Sithame (pronounced sit-ah-may) means the special thame of an individual. Thame (with a small "t") is a complex word that means "law" and "harmony" and "own-nature". In a traditional society there is the thame that is proper to everyone, there is the thame that is proper to a particular estate (priestesses and intellectuals, nobles, artisans, servants) to a particular job or function (motherhood, musicianship, etc.) There is also the thame that is special to an individual - her own personal nature, her "calling", her "way". This is called her sithame or own-thame.

I hope this clarifies the concepts. Do please ask further questions if you wish.

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: The Archetype of Motherhood Message:

It has been interesting to read this discussion, which has made me wonder about the role of Motherhood in Aristasia. To me, motherliness and motherhood are prime qualities of femininity. In this discussion of femininity in films, it seems to be mainly a glamorous, powerful, exciting sort of femininity, which is in view, and throughout the Aristasia website, I see this also portrayed. So I wonder about mothers, who, in their selfless service to their children, may not always have time to appear well-turned out, but to my mind become beautiful in other ways. What do you think, dear Ladies?

You are absolutely right. Motherhood is one of the most important aspects of femininity, and one of the most fundamental Archetypes. God Herself is the first of all Mothers.

Up to and including the 1950s, mothers *made* time to be well-turned-out (not necessarily fashion plates, but neat and smart); certainly whenever they left the house. They did this because they saw it as a fundamental aspect of

motherhood.

A mother represents the most precious and fundamental Archetype we have, and embodying that Archetype properly is as vital to a child's psychic health as feeding her is to her physical health. For a child to grow up (to take an extreme example) applying the sacred word "Mother" to a creature in torn jeans with tattoos and a ring through her lip does untold damage. It is the spiritual equivalent of malnutrition - if not of food-poisoning.

As was mentioned previously at this Club, tests in which children were shown pictures of various bongo couples with a few 1950s-style couples included, and asked to pick out "mummy and daddy" almost invariably picked the 1950s-style couples *regardless of what their own parents looked like*.

This tells us two things:

1. That the archetypes of real parents are alive in the hearts of small children, however starved they may be. They *know* what parents *ought* to look like, even if they have never seen an example in their own poor little lives.
- 2: That however untraditional the 1950s may have been they are still on the right side of that radical break known as the Eclipse. In 1950s parents (and those who are still traditional enough to look much like them) one can still recognise the fundamental and timeless reality. In bongos, one cannot.

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Hestia and Sithame - two terms explained Message:

Dear Miss Miralene

Your explanation of Hestia was very enlightening. Something I shall be thinking about a lot. Again Aristasian philosophy proves itself to be the most intelligent and practical teaching, I came across yet.

Can you explain Sithame a little bit more. Does it mean temperament, likes and dislikes? You mentioned "calling", is this connected with ones estate? Is the Sithame of a maid only for the present life or is there a permanent aspect to it?

May Our Lady bless you

Carola

-- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

>

> I thought this would be a good place to ask about two words, unknown to me, which I've come across in Aristasia. They are: "hestia" and "sithame". I'm sure they have interesting meanings and wonder if you might explain them.

>

> "Hestia" means the home or household, properly "the place centred on the hearth-fire", which is the embodiment of the sun in the microcosm of the house (as is the heart in the microcosm of the body).

>

> The term "hestia" is often used in contradistinction to "agora", which means the public world. Patriarchal societies tend to be agoracentric, believing that the public world is the focus of all importance, while feminine societies are more hestiacentric, seeing the household as the centre of life (we still refer in English to our homes as "where we live" - a very significant expression when one thinks about it).

>

> The movement from hestia to agora has been an important part of late-patriarchy. Most early education, for example, once took place in the home, as did much work. People who owned shops often lived above or behind them and the shop was a "public" extension of the home. Many craftspeople worked from their homes, as did farmers. Today most of these functions are transferred to "public" institutions like schools, factories, and supermarkets, while television brings the agora right into the centre of the home, forming a new "focus" (the word "focus" originally means "hearth-fire").

>

> Aristasians stress the importance of the hestia as the centre of life. For example, when modern people perceive something amiss with the world, their first thought tends to be to change the agora (this is termed "politics"). Aristasians point out that such efforts are largely futile, as one has no control over the agora, whereas one can have full control over one's hestia, and this is where efforts should be directed. The idea of Aristasia-in-Telluria as a union of linked households (or hestias) is thus based in Aristasian philosophy.

>

> Sithame (pronounced sit-ah-may) means the special thame of an individual. Thame (with a small "t") is a complex word that means "law" and "harmony" and "own-nature". In a traditional society there is the thame that is proper to everyone, there is the thame that is proper to a particular estate (priestesses and intellectuals, nobles, artisans, servants) to a particular job or function (motherhood, musicianship, etc.) There is also the thame that is special to an individual - her own personal nature,

her "calling", her "way". This is called her sithame or own-thame.

>

> I hope this clarifies the concepts. Do please ask further questions if you wish.

>

>

> -----

> Yahoo! Messenger NEW - crystal clear PC to PCcalling worldwide
with voicemail

To: AristasianSpirituality@yahoogroups.com

Subject: From Meri Maiya site Message:

..... Little Mantras

You Love Meri Maiya I know, and I am sure but, how many times have you said

Meri Maiya I Love you, you mean a lot to me Meri Maiya you are very sweet Meri Maiya you are very special to me Meri Maiya you are the greatest Mom in the world Meri Maiya you are my best teacher Meri Maiya you are my best friend Meri Maiya you are my lifelong friend

These are Meri Maiya little Mantras Mantra, we have forgotten in this jet age, when everything is moving so fast and we hardly have time to thank Meri Maiya and recall what Meri Maiya has bestowed on us

The list is endless, and I am sure you would definitely like to add many more to this list It would be my great pleasure to have the same from you, and share with Meri Maiya bhakts around the world Please write to me at merimaiya@hotmail.com

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To:

Subject:

Message:

To: AristasianSpirituality@yahoogroups.com

Subject: WHEN MARY WAS WORSHIPPED AS GOD Message:

WHEN MARY WAS WORSHIPPED AS GOD

(CONNECTIONS WITH VISHNU AND KRISHNA)

WWW.WOMANTHOUARTGOD.COM

BY BROTHER MARKUS

EDITED/REWRITTEN BY RASA VON WERDER

THE TRADITION OF MARY, THE GREAT GODDESS

From the Second Century there are reports about a movement named Collyridians, whose members worshipped Mother Mary as Goddess. The name Collyridians comes from the practice of offering cakes, a ritual that was reported in Jeremiah for the Jewish worship of the Queen of Heaven. Although evidence of this original movement is lost, the next appearance of these people is called "Philomarianites," (lovers of Mary) mentioned repeatedly over centuries by the Catholic Church. This worship of Mary as Goddess was condemned and such tendencies were looked upon as errors of theology.

In this thesis I shall prove that there have been genuine traditions in which Mary was looked upon and worshipped as the Supreme Being, the Great Goddess. I am using the name Philomarianites for them. The Philomarianites operated as secretly as necessary and as openly as possible. Due to the latter fact, it is possible to find its traces up to this day. I hope that by revealing this Marian worship it will be understood that Christianity has its own Goddess tradition similar to that enjoyed by Hindus.

None of my sources are canonical, (as are the scriptures of the Bible,) nor from the texts of the Church Fathers. I am presenting this from other Christian sources. (Limiting the Christian traditions to the Bible only would be historically ignorant, as many of our spiritual roots come from elsewhere. In this connection it is interesting to know that Martin Luther, one of the proponents of the Bible-only tradition changed the Bible himself. He removed a few books out of the canon - for example the Maccabaeans, (because he didn't like the fact that this connected the Roman Empire with Israel. It did not fit into his anti-Roman sensibilities).

Jesus himself did not write a book, nor tell anyone to do so. But there have been others over the centuries who were lead to write down their experiences and knowledge of the Divine. It is time to overcome the belief that the texts of the Bible are more sacred and reliable than any other sources. I am including art as a valid medium, especially in light of the fact that ancient people were largely

illiterate and used art to better their understanding.

GODDESS MARY IN LEGENDS & MIRACLE STORIES

Religious legends, told and retold, have been a major source of spiritual information for the majority of people through the ages. This is true for all religions. Differences can be found mainly in the way religious officials dealt with them. The highest rank legends are enjoyed in Hinduism, where they are collected in numerous puranas and are frequent in the Hindu Scriptures. In the Christian tradition legends are no longer easily found. Even the most famous collection "legende aureae" which once was a standard book is nowadays known only to persons with a special interest. What to say of the less official legends, that were told among the common folks. Although a lot of this material has been lost forever, there are some collections extant. From these I have chosen my examples to show how Mary is being described as a Sovereign Goddess.

THE LEGEND OF THE PRIEST WHO ONLY READS MASS FOR MARY

I came across two versions of this legend, one very short, the other more elaborate. But the story is the same:

There was a priest, not very learned, but a great devotee of Mother Mary. Therefore each day he said Mass for Mary. This was reported to the bishop, who became angry; since an exclusive worship of Mother Mary was verboten. He removed the priest from his privileges and income. In the night the Queen of Heaven appeared before the bishop, asking him why he had done this to her devotee. (In one version she is even threatening the bishop with the loss of his title and life.) The bishop repented, reinstated the priest and himself became a devotee of Mary.

Exclusive worship of Mother Mary had always been rejected by the

Catholic Church. (At that time the only official Church in western and central Europe). Therefore the bishop of the legend did his duty by punishing the priest and removing him from the service of the Church . The Queen of Heaven on the other side did not care for the Church dogma, but stood by her devotee and made sure that he was reinstated.

The message of this legend is clear:

1. The Queen of Heaven is more powerful than the Church.
2. Mother Mary takes care of her devotees.
3. Exclusive worship of the Divine Mother is beneficial.
4. A warning to the opponents of Mary worship - they might get in trouble if they are harassing her devotees.

In this legend Mary is acting as a Sovereign Goddess, taking care of her devotee and approving worship of her. To the listener it becomes obvious that the humblest devotee of Mary is of a higher rank than a bishop holding the top position in Church hierarchy. In this way Mother Mary is declared Supreme Goddess.

THE LEGEND OF SINNERS & CRIMINALS SAVED BY MARY

The rule of the Church over the people was mainly based on fear. It was very easy to "go to hell". Not only criminal acts but sex, overeating, and many other items were called "mortal" sins. The slightest deviation from the Church teachings made one "anathema". One

had to confess, do penance, and obey the Church totally, or they were "doomed." But there was Mother Mary, not caring about the Church's conditions for salvation. She was the "Refuge of Sinners." Even the worst criminals were saved because of devotion to her. Since there are a number of legends on this topic I am citing only one completely, giving snippets of the others.

There was once a robber, who in spite of his evil, was a Marian devotee. Once he was caught in the act and sentenced to death by hanging. A gallows was erected, the rope tied around his neck, and the ladder taken away. It seemed his life was over. But Mary the Merciful worked her power. It should be known that everyone should love and worship her. She lifted the robber, holding him aloft, so that the rope could not strangle him. After three days, the people who had hanged the robber returned. They saw the unbelievable - the criminal had not died but was alive and spoke, as if he was quite comfortable up there at the gallows. One of them cut the rope and the "hanged man" stood before them, as one who had not been harmed. They asked him to tell them how he survived. He said,

"I will tell you where my help came from. When the ladder was pulled away and I thought I would die, I saw the most beautiful woman eye has beheld. She took care of me. She lifted me and held me with her strength, so that the rope could not cut my throat. Time stood still, in the ecstasy I felt with Our Lady. She said to me, "Just see how you are being rewarded for your great devotion to me. I am standing by you. Because you have chanted the Ave Maria to me so often, you are receiving its fruit on this gallows."

When the people heard that Mary had effected this miracle, they were in awe and had him released. His devotion became more fervent, his Ave Marias to Mother Mary, on his knees, became more frequent.

In this way Our Lady helps all who love her. Praise to the Queen of Heaven!

In this legend a robber is saved from death by Mother Mary, thanks to his great devotion for her. The message of the legend is:

If Mary will save a robber, then what has an ordinary devotee to be afraid of? In this legend especially the chanting of Ave Maria is stressed. This brings to mind the power of destroying bad karma that is attributed to mantras in the Hindu and Buddhist religions. Often these mantras include the names of goddesses and gods. It might be interesting in this regard, that the most powerful mantra in the tantric tradition "hrim" includes elements of the blessed name "Maria". No wonder that there is a legend of Mary that is also in the Bhagavat purana of Vishnu-Hinduism:

A monk (a Brahmana) is falling off the path of piety and is living an evil life. But he is still worshipping Mary (chanting the name of Vishnu). Eventually he dies and the devils (the servants of the lord of the underworld) are appearing to take him to his fate. Then angels and Mother Mary (the servants of Vishnu) are coming and demanding this soul. There is a discussion between the two opposing parties and it becomes apparent that the worship of Mary (the chanting of the name of Vishnu) has outbalanced the evil deeds. Finally the monk (Brahmana) is given another span to his lifetime. He is henceforth living the good life, entering the sphere of Our Lady (Vishnu) at the time of his final death.

There are other legends, too, dealing with the subject of Mary saving sinners and criminals - because they showed some devotion to her. Some describe how the pious deeds and the sins are being weighed against each other and how Mary is manipulating the pair of scales in favor of her devotees. In this way she manifests her superiority to the laws of karma, being the law-giving Goddess herself.

GODDESS MARY IN ART

During the greater part of Christian history the majority of people were illiterate. Therefore, besides legends and prayers learned by heart, art was of major importance to communicate religious ideas. There are several examples how pictures have been used by Philomarianites to express and propagate their belief in the Supreme Goddess Mary.

THE BURNING THORNBUSH

In Aix-on-Provence in southern France is such an example. The painting by the artist Nicolas Froment is dated back to the year 1476. It depicts one of the most important scenes of Judeo-Christian history: The call of Moses. The Bible describes, how Moses had a vision of God speaking to him from a thorn bush that was burning without being burned. This is a crucial point in history. By accepting the order given by God at that time, Moses started the Mosaien tradition, that later became the Judeo-Christian. The Bible does not tell more about the Godhead speaking from the thorn bush. Our artist did so, by placing Mother Mary in that thorn bush. She, the picture is saying for centuries, is truly the Godhead in Whom Christianity had its origin. Not only that, she gave birth to Jesus, but she also called Moses to become the founder of Judaism. In the Russian tradition exists a Mandala-like icon with Mother Mary in the centre that is named, "the ever burning thorn bush."

THE CHOIR OF THE ANGELS

The Dutch painter Glegten tot Sint Jans (1460/65 - 1495) created the picture "Glorification of Mary", now in Den Haag in the Netherlands.

The artist is using a different theme to present Mary as the Supreme Being. In Christian mythology, the angels are grouped in nine choirs. They are again classified in three triads of three choirs each. It is imagined that the angels are circling around the Godhead like the planets around the sun. The differences between the three triads of angels is the distance between them and the Godhead. The inner triad, being the closer to the Supreme, is of a very high frequency, having no contact to matter whatsoever. The medium triad, having a greater distance to the divine centre, is in contact with matter on a subtle level. The outer triad finally is directly in contact with the material world, but still circling around the Supreme. The artist

beautifully puts the three triads into a picture: The inner triad with bodies shining as if they were made from pure light, the medium triad, still shining, but with more concrete forms, and finally the outer triad in a dark surrounding, using musical instruments to praise the Godhead. So far, the painting is completely in accordance to orthodox Christian ideas. What makes it so amazing is that she is given the place of the Supreme - Mother Mary is God! Around her the angelic triads are circling. The message is obvious to the pious onlookers.

MARY OF THE MANTLE OF PROTECTION

The mantle of protection is one of the most popular themes in Christian Goddess art. It has its forerunners in the Roman/Teutonic/Celtic cult of the three "matrones", three Mother Goddesses, who had been depicted giving protection to women and children under their mantle.

In the 14th century the picture of Mary with the mantle of protection became very popular. Under her mantle there is complete equality. The Pope, the Emperor, queens and bishops are kneeling side by side with the common folks. Salvation is granted to all that are assembled under her mantle. In a popular song to Mary it says:

"Dein Mantel ist sehr weit und breit. Er deckt die ganze Christenheit.
Er deckt die weite, weite Welt, ist aller Zuflucht und Gezelt."

(Your mantle is very wide and broad. It covers all of Christendom. It covers the wide, wide world, it is everyone's refuge and protection.)
Mary is described in this song as a universal Goddess, not only taking care of Christianity, but of everyone on the whole earth.

There are some images, showing God the Father attacking people with

arrows, but Mary is giving them shelter under her mantle, preventing harm. Here she is proving her superiority over Father God.

The same idea is depicted in a legend from the Krishnamyth of India:
"One day little Krishna sees how the adults are making big preparations. He is told that a great sacrifice is being arranged for Indra (the indian equivalent to the Roman Jupiter or Greek Zeus). Krishna objects,

"Why should Indra be worshipped? It would be much more appropriate to worship the Goddess manifested as the Govardhana hill. The Govardhana hill supplies the village with all its needs. Springs with fresh water are running down the hill, nurturing pasture grounds for the cattle, trees with delicious fruits, healing herbs, etc."

Krishna convinces the adults to dedicate the offering meant for Indra to the Hill Goddess. Indra becomes angry and attacks the village with thunderbolts and heavy rains. But miraculously the Govardhana hill is lifted from the ground and thus creates a giant shelter for the village people and their animals. They are overjoyed. This legend uses the same metaphor as the above described Philomarianite picture. The Patriarchal Godfather is humbled and the superiority of the Goddess is established. The difference in the nature of the Goddess and the Patriarchal God is well illustrated in this story:

On the one side the nurturing and protecting Mother, on the other side an angry and revengeful Warrior God.

The council of Trent (1545-1563) banned the "protection mantle" pictures, because they are giving Mary a God-like status. The council members were quite aware of the Philomarianite traditions but condemned them. Fortunately many pictures survived the ban. I know at least four Protection-Mantle-Madonnas, that were created in the 20th century and they are all from the southern Black Forest area in Germany. Certainly there are many more in other places. The fact that there are pictures depicting Mother Mary as Supreme Goddess is an obvious proof that there was a tradition that worshipped the one depicted in those pictures.

Mary in art is a broad horizon, where more will be discovered. I presented only a small niche to support my thesis: There is an old tradition, worshipping Mother Mary as the Supreme Goddess, Mary as God.

HOME | UPDATES | GALLERIES | FOUNDER | SHOP | INTERACT | JOIN US!
FEMALE EMPOWERMENT | PURGATORY | MYSTICAL UNION | YOGA
CREATION | MATRIARCHY & THE FEMININE DIVINE | DREAMS
BEATIFIC VISION | JESUS & MARY CHRISTIANITY

◆ 2004 - 2005 RASA VON WERDER

SITE DESIGN:

To:
Subject:
Message:

To: AristasianSpirituality@yahoogroups.com

Subject: Recent postings Message:

We thank Miss Von Werder for reposting the very helpful and enlightening material - by an author other than herself - on the worship of Mother Mary.

We feel it necessary to make some clarification on our position with regard to other recent postings.

Aristasian Spirituality is not at this stage constituted as a Church. Should our Mother wish it to be so, we do not doubt that She will give us the necessary signs. For the present we feel unable to do more than present ways to Her devotion. We are sorry if this is disappointing to some, but we cannot act without authority.

We do not recognise any self-proclaimed "gurus" - far less "avatars". What others make of them we must leave to their own judgement, but we must make it clear that such claims are not in any respect sponsored by Aristasia.

We must also make it clear that:

1) The phrase "Woman, thou art God" can only be regarded as a spiritual error. Woman is not God. Only God is God. Neither is God (as one feminist author notoriously put it) "a woman". She is God.

2) Aristasians do not believe that a restoration of matriarchy in Telluria is either possible or desirable at this stage of Tellurian history.

3) Aristasians do not lend themselves to any spiritual initiative involving men. This is not because we believe that men cannot or should not worship our Mother, but simply because it is no part of our mission to do so.

For an introduction to the authentic Aristasian approach to spirituality, please go here:

<http://aristasia.co.uk/GodtheMother.html>

|

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Mis-statement of a cosmological proportion Message:

While I do not intend to turn this into an attack upon personal beliefs or on any other organisation, I must briefly discuss this 'thou art God' statement.

The infamous statement, 'Thou art God,' derives from the book 'Stranger in a Strange Land' by science-fiction writer Robert Heinlein. The book for some reason created quite a following, resulting in a creation of the real-world Church of All Worlds, in 1962.

The cosmology of CAW and other similar sects during the first few decades of the Eclipse have entirely banalised the sacred, and literally reversed the traditional worldview (and hence deconstructing the traditional image-sphere).

http://en.wikipedia.org/wiki/Church_of_All_Worlds

--- Rasa Von Werder <rasa@womanthouartgod.com> wrote:
WWW.WOMANTHOUARTGOD.COM...

Do you Yahoo!?

Exclusive 'King Kong' Trailer from the maker of 'The Lord of the Rings'

http://au.movies.yahoo.com/promo/king_kong.html

To: AristasianSpirituality@yahoogroups.com

Subject: A Daily Devotion Message:

We are happy to make a spiritual gift to you on this day of Sai Raya.

We have pleasure in offering to you the text of the Great Hymn to Mahalakshmi, a very beautiful and spiritually potent devotion to our Mother, which is recommended for daily recitation.

The text is supported by a very full commentary clarifying its spiritual and metaphysical import.

We hope you will feel moved to incorporate this devotion into your daily life, and we know that you will be blessed by Our Lady for your loving devotion to Her.

Please go to:

<http://aristasia.co.uk/mahalakshmihymn.html>

Yahoo! Messenger NEW - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: From Meri Maiya site Message:

Once again I reproduce a communication from the delightful Meri Maiya site. The English may not be perfect, but the sentiments are!

..... Pass it on

Pass the word let the world know, How much you Love Meri Maiya
Don't hide it Please do not keep it in your Heart Tell the World
Spread the Word The more you tell others of How much you Love Meri Maiya your love for Meri Maiya will increase and that would bring you more and more closer to Meri Maiya

Believe me you need to express your self you need to open your self you need to talk about Meri Maiya Remember the more you talk about Meri Maiya the more you will be in Love with Meri Maiya

You Love Meri Maiya Bhajans and the moment you listen to them you fall in Love with the Artist who has sung Meri Maiya Bhajans the same hold's true for you too I am sure you will agree with me So, go ahead NOW's the time to increase your Love for Meri Maiya and fall in Love with Meri Maiya

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Aristasian Ministry Message:

With the continuing success of our on-line Chapel of God the Mother (<http://aristasia.co.uk/GodtheMother.html>) we felt it necessary to open an on-line ministry.

We have begun this in the simplest way by opening an AIM (AOL Instant Messenger) account called **Mother Ministry**. If you add "Mother Ministry" to your "buddies" list, you will be able to see when the Ministry is online. All girls are welcomed to make contact ask questions, discuss theological questions or seek spiritual advice.

The Ministry is open to all females. Whether you regard yourself as a devotee of our Mother or merely wish to talk about spiritual questions, you are always welcome.

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] Aristasian Ministry Message:

Miss Trent recently answered some questions relating to the "Key to Metaphysics" chapter in *The Feminine Universe*. We reproduce these here as others may find them of interest:

Is the Essential Pole ultimately Dea Herself?

No. Dea is beyond both Essence and substance and is the source of both.

Has the Archetypal Realm, being the first step in manifestation, already substance to it?

Probably not. That is why it is prehensible only to the Intellect and not to the senses.

You write, that the Archetypal Realm is also called the Intelligible World, because it is perceived by the intellect. Does this mean, that we also perceive the essential aspect (like the Beauty of a rose) of any given object by our intellect?

The contemplation of a rose could certainly lead to the perception of its true essence.

Is whatever we perceive by the senses the substantial part of an object?

No. We see the combination of essence and substance. If a thing is pure essence we cannot see it with the senses. If it is pure substance, likewise we cannot see it with the senses. If substance has no *qualities* (is not hard or soft, hot or cold, stone or wood) it cannot be perceived. Only the marriage of Essence and substance results in things perceptible to the senses.

Is conscience a working of the intellect, which recognizes, that certain actions are against the Archetypal Truth?

Yes. True conscience is that.

You write, that maid embodies Archetypes. Do these have something to do with the ideal occupation for each individual?

It can have, though in a non-traditional society many occupations are much removed from the Archetypes. In a traditional society all occupations would be Archetypal in nature. Occupations (in the commercial sense) are not the only forms of Archetypal role though. A mother, for example, embodies (or should embody) the highest of Archetypes.

If one is not sure, which Archetype she embodies, is there a method to find it out?

In a non-traditional society this can be difficult. There is no single, simple method.

Concluding the chapter you write, that whatever Archetypes are expressed through maid in art and craft are not products of her mind but always descend from the Intelligible World. Does that also mean, that the purer the intellect of a maid, the purer is her vision and realization of the Essential Sphere?

In a traditional society it is said that "one's tradition does one's thinking for one". In other words, if one has not a high level of Intellect (and we are not talking here about everyday "intelligence") one has only to follow the ways of one's tradition. Of course in the Pit, maid still has her thinking "done for her", but here it is done by very untraditional forces.

Individual realisation is relatively rare and is a contemplative accomplishment. No doubt there are degrees of such accomplishment.

Are there ways to purify one's intellect?

Contemplation is one. Another is simply trying to see things in the light of their archetypes. When one sees the sun, one should remember what She really is. The more one is aware of that the more likely that one should some day start to "see" it. But unless one is on a rigorous spiritual path, one should not make too much of these matters. A lot of foolish pride and psychic dabbings can be associated with them. Better simply to love Dea.

My final question is not about metaphysics, but about the eclipse. After first having read about it, I thought, for a rajasic society without a sattvic backing it is only a question of time until it collapses and this happened by chance in the 1960s. But when I consider, that Vatican II happened at that time too (there was no reason for the Catholic church to collapse) and also the cultural revolution in China took place during the same era, I am no more so sure about my conclusion. Do you have an explanation for it ?

Clearly something happened about this time. Something that was not simply a "cultural phenomenon" within one particular culture. The more vulnerable a culture was within itself, the more likely it was to fall to this "wave".

The West was vulnerable for reasons we have already explained at length in the book. China was vulnerable because of its penetration by Western Bolshevism. The Catholic Church was vulnerable because of its loss of metaphysical basis and the presence of a large number of "modernists" in its intellectual circles (Teilhard de Chardin is a notable example, but there were many others)

I don't think any of these bodies simply collapsed under its own "natural weight". And I believe each has the chance to recover itself. Whether they recover - and which ones do recover - will probably determine the history of the next century.

To: AristasianSpirituality@yahoogroups.com

Subject: The Sacred Mountain Message:

With two Aristasians making their daring ascent of the highest free-standing mountain in the world, we have added to the site an old essay on the symbolism of the Mountain, and its climbing.

The essay is written from a Filianic perspective, but the symbolism is, in any case, universal. We hope you will enjoy this important piece on fundamental symbolism.

Please proceed to "The Apple and the Mountain".

<http://aristasia.co.uk/mountain.html>

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: The Creation Story Message:

For the first time, we have published the "Authorised Version" of the Creation Story as told both in Aristasia Pura and among some Deanic Telluryani.

Those who wish to discuss it further are welcomed to do so here.

Please proceed to [The Creation](#).

To help you stay safe and secure online, we've developed the all new [Yahoo! Security Centre](#).

To: AristasianSpirituality@yahoogroups.com

Subject: Re: [Aristasian Spirituality] The Creation Story Message:

The Clew of the Horse

Over the past few weeks it has become a bit of a tradition to post something of spiritual nature on Sundays. So today we have today made available *The Clew of the Horse*.

This is regarded as one of the Scriptures in Aristasia Pura. It has been known in Telluria for some 30 years.

This is a very rich text, full of profound meaning. We have not this time supplied a commentary. We recommend that you read it carefully and let it permeate your spirit. Select the passage you like best and read it several times. Meditate upon it.

If you have questions, please feel free to ask them here, or to speak to me on AIM using my "name" Mother Ministry.

One little note. The term "clew" means a "thread" (as, originally, does the variant form "clue"). The idea of a Scripture as a thread (leading back to the Spirit) is inherent in the Sanskrit word Sutra (c.f. suture) and Arabic sura - a chapter of the Koran.

And now, please honour us by proceeding to:

[The Clew of the Horse](#)

<http://aristasia.co.uk/clewofhorse.html>

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: The Clew of the Horse Message:

The Clew of the Horse

Over the past few weeks it has become a bit of a tradition to post something of spiritual nature on Sundays. So today we have today made available *The Clew of the Horse*.

This is regarded as one of the Scriptures in Aristasia Pura. It has been known in Telluria for some 30 years.

This is a very rich text, full of profound meaning. We have not this time supplied a commentary. We recommend that you read it carefully and let it permeate your spirit. Select the passage you like best and read it several times. Meditate upon it.

If you have questions, please feel free to ask them here, or to speak to me on AIM using my "name" Mother Ministry.

One little note. The term "claw" means a "thread" (as, originally, does the variant form "clue"). The idea of a Scripture as a thread (leading back to the Spirit) is inherent in the Sanskrit word Sutra (c.f. suture) and Arabic sura - a chapter of the Koran.

And now, please honour us by proceeding to:

[The Clew of the Horse](#)

<http://aristasia.co.uk/clewofhorse.html>

|

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: What is "Aristasian Religion" Message:

With many essays on Aristasian Spirituality appearing recently, people have asked: What actually is the Aristasian religion?

A very good question. We have tried to make the answer clear in this piece.

<http://aristasia.co.uk/Religion.html>

As always, if you have questions, do ask them here.

|

[Yahoo! Messenger](#) **NEW** - crystal clear PC to PC [calling worldwide with voicemail](#)

To: AristasianSpirituality@yahoogroups.com

Subject: The Pillar of Light Message:

The Pillar of Light

This Sunday we are honoured to present *The Pillar of Light*, another Scripture from Aristasia Pura, or inspirational TelluristAsian writing, depending upon how you look at it!

In either case, I am sure you will find it both beautiful and uplifting:

[The Pillar of Light](#)

<http://aristasia.co.uk/pillaroflight.html>

How much free photo storage do you get? Store your holiday snaps for FREE with Yahoo! Photos. [Get Yahoo! Photos](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Questions on the gunas Message:

In physics, entropy is regarded as one of the main principles. That means that everything tends to disconnect and fall apart, so far even, that the leading physicists of the pit believe, that the day will come when every atom is all alone because the next one is too far away to be reached. Although this is obvious nonsense, the entropy is a fact, but it is counterbalanced by something else. If the modern physicist would take the trouble to look into another science, namely biology, he could see how atoms are connecting into the most incerdibly complicated forms, namely living beings defeating the power of entropy.

So obviously there must be another force checking entropy. Modern Scientists, neither physicists nor biologists have any idea about it. They may say that they do not care about anything nonphysical, but entropy is also nonphysical, still they accept it and love it.

Is it correct, to say that entropy is the working of Tamas on matter, whereas Rajas is working when a living being is taking shape? And maybe modern scientists are able to accept entropy, because it harmonises with their tamasic nature, but reject the not less obvious working of Rajas, because it is on a higher realm?

Is rajas at least to some degree identical with the Chinese Chi, the Viridita of Hildegard of Bingen, the life force?

Wishing you all a beautiful autumn and the blessings of Our Lady

Carola Strub

To: AristasianSpirituality@yahoogroups.com

Subject: The Meaning of Nativity Message:

The Aristasian Winter festival of Nativity is often mentioned, but we realised that it has never been properly explained in Elektraspace so here is a piece, just in time for the run-up to Nativity this year:

<http://www.aristasia.co.uk/Nativity.html>

We hope you all enjoy it, and will have the happiest nativity ever!

To: AristasianSpirituality@yahoogroups.com

Subject: Who is the Daughter? Message:

If one wants to understand the aristasian Festival of Nativity, then one must understand Who the Daughter is. For a full explanaton, please pop over to our new page:

[Who is the Daughter?](http://aristasia.co.uk/Daughter.html)

<http://aristasia.co.uk/Daughter.html>

Nativity blessings

[Yahoo! Model Search](#) - Could you be the next **catwalk superstar?** Check out the [competition now](#)

To: AristasianSpirituality@yahoogroups.com

Subject: Re: Who is the Daughter? Message:

I have been looking at this group for the first time since weeks and immeadiatley regretted my absence. The articles on Nativity and the Daughter are great.

Considering the Daughter as the aspect of Dea who is accessible to Maids, I would like to mention the Shechina of the Jewish tradition. The Shechina is the presence of God amongst maids and She has, even in this old patriarchal tradition, the form of a young Maiden. Sometimes She may take also some neutral form, like the ever burning thornbush, but it is understood, that behind such a phenomena is Our Lady. This is beautifully illustrated by a medieval painting, which I placed in the photo section of this group for reference. I read a Chassidic story where Shechina appeared to a devoted Rabbi and blessed him with some additional years to live. In the Jewish

tradition the distance between God and Maid is stressed so much, that it is forbidden to pronounce Her name. But in the form of the Shechina She even visits Her devotees.

Because I have started to practice Archery, I studied the article on that martial craft, published at Aristasia.uk.co. There the holy war is described as one, that is firstly an internal battle against the forces of darkness. Are these dark forces identical with the tama guna? And in this connection, is the snake, who caused the fall of Maidenhood, the embodiment of tamas? Considering this war against the forces of darkness, does this mean that every dirty window we clean, every word of gentleness we speak and every thought of goodness we think is a stroke against those forces?

May Our Lady bless you

Carola Strub

--- In AristasianSpirituality@yahoogroups.com, Annya Miralene <miss_miralene@y...> wrote:

- >
- > If one wants to understand the aristasian Festival of Nativity, then one must understand Who the Daughter is. For a full explanaton, please pop over to our new page:
- >
- > Who is the Daughter?
- >
- >
- > <http://aristasia.co.uk/Daughter.html>
- >
- > Nativity blessings
- >
- >
- >
- >
- > -----
- > Yahoo! Model Search - Could you be the next catwalk superstar? Check out the competition now
- >

To: AristasianSpirituality@yahoogroups.com

Subject: Moura Bhajan Message:

In Moura season it is appropriate to examine the heart and becoming aware of ones kears and shortcomings; The thorns that keep us from complete union with the Divine Mother.

Such an examination is a humbling experience, at least for me, because there are a lot of thorns in my heart. To know that there is nobody to blame for this, but myself is even more humiliating. But strangely enough being humiliated such, my mind becomes peaceful. There is no need anymore for hankering after this or complaining over that, for I have earned every hardship that I experience and even worse, if Dea by Her grace would not have taken a part of it away. Yes, the kears of pride, envy, hatred, intrigating, disrespect etc are there in my heart and at times I even enjoyed them. I am weak willed and would have no hope for deliverance, if Our Saviour the Divine Daughter had not travelled to the heart of darkness and by Her sacrifice made the Mother to break the doors of hell.

On my knees, my pride humbled , my eyes wet with tears of remorse I repeat the name of my Lady. I pray to the Mother to not allow me to develop pride again, because in a humble mood I am able to progress on the path of love for my Lady , for Her creatures and for my true self.

Carola

To: AristasianSpirituality@yahoogroups.com

Subject: Aristasian Easter Service Message:

A Service for the New Year will be held on Tuesday 21st March (1st Culverine) at 7 p.m. Pacific Time, 10 p.m. Eastern, 3 a.m. (Wednesday) GMT, 4 a.m. Western Europe.

This will be the official beginning of virtual Aristasian events for the new year 3326.

The Service will be held on the upper floor of the new Aristasian Embassy in Virtualia and simultaneously in the White Rose Room (<http://aristasia.co.uk/whiteroseroom.html>). It will be an audible Service, so those attending in Virtualia must also have the White Rose Room open and have registered a profile there. Those without access to Virtualia may attend at the White Rose Room only.

Those who attended Sunday's lecture will have heard Ihi Raya Chancandre explaining about the meaning of the New Year in principle and of this coming Year of Sai Vikhe in Aristasia. We shall try to make sound files available for those who missed the lecture.

Anyone who wishes to have help with setting things up, wishes to ask about Aristasian New Year and related matters (or wants to chat about anything else, of course) can visit our regular Sunday meeting

on the last day of the year: Sunday the 19th of March (28th Moura)
at 11pm GMT, 3pm Pacific Time, 6pm Eastern Time 12 Midnight Western
Europe.

Please note: the White Rose Room is open to ladies (and girls) only.

NOTE: Many of you missed Ihi Raya Chancandre's talk on the New Year
last Sunday. She spoke for some two hours and answered various
questions. While we have not recorded the entire session, we hope to
present some of the more central parts in recorded form.

Our first selection is her initial talk on the nature and meaning of
the Aristasian New Year and Easter.

Just click here to hear it (<http://www.ourmedia.org/node/186944>)

[If you can't play the speech at first, please wait for it to load
fully]

Ihi Raya begins by explaining the why she is discussing the new
year "in principle" rather than "in general". Unfortunately the
beginning of this was lost, but the meaning very quickly becomes
clear.

This talk is the perfect introduction for those who wish to know
about the Aristasian New Year which begins next week and the meaning
of Aristasian Easter which falls at the same time.

May Dea bless you all

To: AristasianSpirituality@yahoogroups.com

Subject: Happy new year Message:

A Happy New Year to you all, and thanks to all who attended our New
Year/Easter Virtual Service.

For those who were unable to attend, you will find a report and
photographs of the Service in *The morning Letter* at Girl's Town

<http://aristasia.co.uk/girlstown1.html>

I should like also to share with you a bhajan from the lovely Meri
Maya site (merimaya.com). As usual, what it lacks in familiarity
with the English language it makes up in heartfelt devotion to Dea.

Blessings upon you all.

Just 15 Minutes

We pray to Meri Maiya the whole day Day in and Day out when we wake up when we go to office even when we go to sleep Good excellent but How?

Do we rally pray to Meri Maiya do we really think of Meri Maiya while we are praying are we able to concentrate for even 15 seconds NO to be frank with you, I am unable to concentrate I have many thoughts at the back of my mind many things in my Heart So, am I praying, by joining my hands and closing my eyes for some time No, No

What I am doing is just working as we work at home or work in office just the routine work without concentration

Today, I really felt ashamed of myself today I felt, this is not the right way Meri Maiya is not asking me for long hours of praying Meri Maiya is just not asking anything from me Meri Maiya just wants that 15 minutes of concentration from the long 24 hours Can I not spare that 15 minutes of 1440 minutes I have in a lovely day Meri Maiya has given me all the LOVE AND CARE Meri Maiya gives me for 1440 minutes in a day, 365 days in a year and above all the lovely life SHE has given me

Please, Please do not let the time pass by hold your self and pray to Meri Maiya for just 15 minutes or 15 seconds with all your LOVE and Concentration and I am sure Meri Maiya will change your Life

Meri Maiya bless you

!! Jai Mata Di !!

To: AristasianSpirituality@yahoogroups.com

Subject: Important New Aristasian Essay Message:

An important new Essay, covering many spiritual and philosophical aspects of Aristasia, has been added to our on-line library.

This essay is based on the talk given last Sunday by Ihi Raya Chancandre Aquitaine and will be invaluable not only to those who missed the talk but also to those who heard it and felt a little overwhelmed by the huge amount of information presented.

This illustrated essay, based on the flags of the Aristasian nations and the Imperial flags discusses the symbolism of the different Aristasian nations and gives a vast amount of information about the Motherland and the philosophy underlying the Aristasian Empire. Those serious about Aristasian studies are advised to read it not once but several times, and those even slightly interested in Aristasia should certainly pop over and take a look

<http://aristasia.co.uk/nationflags.html>

To: AristasianSpirituality@yahoogroups.com

Subject: Important New Aristasian Essay Message:

An important new Essay, covering many spiritual and philosophical aspects of Aristasia, has been added to our on-line library.

This essay is based on the talk given last Sunday by Ihi Raya Chancandre Aquitaine and will be invaluable not only to those who missed the talk but also to those who heard it and felt a little overwhelmed by the huge amount of information presented.

This illustrated essay, based on the flags of the Aristasian nations and the Imperial flags discusses the symbolism of the different Aristasian nations and gives a vast amount of information about the Motherland and the philosophy underlying the Aristasian Empire. Those serious about Aristasian studies are advised to read it not once but several times, and those even slightly interested in Aristasia should certainly pop over and take a look

<http://aristasia.co.uk/nationflags.html>

To: AristasianSpirituality@yahoogroups.com

Subject: Rose of the World Message:

Rose of the World

Wednesday is Rosa Mundi - the Feast of the Rose of the World: the great Aristasian Midsummer Festival and we shall be holding a Service simultaneously at the Embassy Chapel in Virtualia and at the [White Rose Room](#) . The White Rose Room is used so that the service can be audible and so that girls who cannot get into Virtualia may attend.

The Service will take place at 6:30 PM Wednesday, Pacific Time, 8:30 Central, 9:30 Eastern, 3:30 am Thursday BST and 4:30 Western Europe.

Please note that since Aristasian days begin at dawn, the British and European times are actually Wednesday by Aristasian reckoning - so very late on Midsummer Night!

As Rosa Mundi is a Deanic Festival, Lhi Raya Chancandre Aquitaine has hinted that this *may* be a Deanic rather than a Filianic Rite.

We apologise for the short notice given for this Service and for the Awkward time for British and Europeans.

We do hope you will be able to attend.

If you this is your first time, you must register a profile at the [White Rose Room](#) in advance. This will enable you to hear audible content. Simply log in with any name and then click the CREATE PROFILE button. It is free and simple.

As usual, questions will be welcome and merits awarded for contributing to the discussion - but if you just want to sit quietly and listen you are very welcome.

To: AristasianSpirituality@yahoogroups.com

Subject: Meri Maiya Bhajan Message:

Here is this week's Bhajan from the charming Meri Maiya site (www.merimaiya.com).

Once again, I share it with you because it is precious food for thought in this Rosa Mundi season:

Start Early

Its a very much known fact that, we approach Meri Maiya when we are in the middle of the ocean When there is no means of transport to take us to the shore When we are tired of swimming and we are drowning

Ultimately, when it appears to us that our end is near, still with the curiosity to live little more, we cry out loudly, "Is there anybody to rescue me ?"

We call for Meri Maiya and then we feel that even Meri Maiya is not listening to our cries

Yes, this is what all happens to us this is what we have done to ourselves

Be assured, Meri Maiya will take you to the Shore you will be Saved Follow the right PATH to Meri Maiya

As I remember the old Saint Kabir doha I am sure everyone of us have heard the same "Dukh Mein Sumiran Sabh Kare Sukh Mein Kare Na Koye Jo Sukh Mein Sumiran Kare To Dukh Kahe Ko Hoye".

Start Early Why wait for that last moment why wait for the water to surround us Lets do it now Let's make this day, a day that will take us closer and closer to Meri Maiya

Remember If you think; you can Please don't wait till the last

To: AristasianSpirituality@yahoogroups.com

Subject: The Forces of Darkness and the Birth of Light Message:

I hardly need to tell you that Nativity is a very special occasion. One extra bit of specialness this year is that it marks the first anniversary of Aristasian virtual Services. The very first one was held on Nativity 3325.

Those who remember last nativity in Aristasia will recall how hard the Forces of Darkness tried to prevent the Service from taking place. Technical difficulties of various kinds as well as malicious attacks on Aristasian Virtual Institutions took place.

Well, they are at it again. Today aristasia.co.uk went down, and since the server staff have gone away for the holiday the problem can probably not be resolved till after Nativity. This, of course, means that the usual portal to the White Rose Room where the Nativity Service is to be held will also be closed.

Fortunately we have been able to open a new portal and you can enter the White Rose Room here.

<http://lipsticktheatre.co.uk/whiteroseroom.html>

Please use this and not the usual portal.

The Service is on Sunday, and we shall be having our usual chatter-meeting on Saturday.

Whether or not you have ever been to a Rose Room meeting before, please come to the Service and celebrate the Holy Nativity of the Daughter with us. You will be very welcome.

These are the starting times for Saturday 26th and Sunday 27th Astraea (23rd/24th December):

On the west coast of North America, it will be 3 p.m.

On the east coast of North America, it will be 6 p.m.

In the British Isles & Portugal, it will be 11 p.m.
In western Europe, it will be 12 midnight.
On the east coast of Australia it will be 10 a.m. Sunday/Monday morning.

To: AristasianSpirituality@yahoogroups.com

Subject: The Feast of Lights Message:

On Saturday we shall be celebrating the Feast of Lights at the White Rose Room.

As usual this will be an audible Service and will mark the first anniversary of the use of the Filianic Rite in Elektraspace.

The Feast of Lights marks the Daughter's Taking on of Fate, in which She pledges to bring Her Light to every part of creation - "Even to the nethermost places of the realm of darkness".

At this festival we bless the candles we shall use in the coming year, so if you would like to bring your candles to the ordie, they can be blessed on Saturday.

We do hope you can make the time to be virtually present for this sacred Rite.

Another piece of exciting news! We shall be having the World Premiere of a brand new kinnie after the Service on Saturday. Actually it is a very tiny kinnie to be having a World Premiere, but it is very lovely and is all about Raihiranya Sai Rayanna, the first Raihiranya (Empress) of the Cairen Raihir - and thus the foundress of the Aristasian Empire.

To attend the Service for the Feast of Lights come to the White Rose Room this Saturday 12th Brighe (3rd February).

<http://aristasia.net/whiteroseroom.html>

These are the starting times in different parts of the world:

On the west coast of North America, 3 p.m.

On the east coast of North America, 6 p.m.

In the British Isles & Portugal, 11 p.m.

In western Europe, 12 midnight.

On the south-east coast of Australia, 10 a.m. Sunday/Monday morning, in Queensland, 9 a. m.

To: AristasianSpirituality@yahoogroups.com

Subject: New Year/Eastre Service Message:

Culverine the 1st, Resurrection Day, the first day of the New Year (March 21st in the Telluri calendar) falls on a Wednesday next year, making it the Year of Sai Mati.

Usually we hold Services on the nearest convenient weekend, but Eastre is so important that we shall be celebrating it on the proper day and also on the following Saturday.

Both Services will be held audibly at the White Rose Room

<http://aristasia.net/whiteroseroom.html>

On the Saturday (Culverine 4th/March 24th) we shall have it at our usual time

If you can possibly come to the Eastre Service on Wednesday/Thursday please do. It is one of the most important as well as the first of the year. The service will be held in the White Rose Room. The starting times are:

On the west coast of North America, 7 p.m.

On the east coast of North America, 10 p.m.

In the British Isles & Portugal, 2 a.m.

In western Europe, 3 a.m.

On the south-east coast of Australia, 1 p.m. , in Queensland, 12 noon on Thursday.

The service for Eastre on Saturday 4th Culverine will be at our usual meeting times:

On the west coast of North America, 4 p.m.

On the east coast of North America, 7 p.m.

In the British Isles & Portugal, 11 p.m.

In western Europe, 12 midnight.

On the south-east coast of Australia, 10 a.m., in Queensland, 9 a. m. Sunday/Monday morning

To: AristasianSpirituality@yahoogroups.com

Subject: A New Chapel of Our Mother God Message:

We are pleased to announce the new Chapel of Our Mother God. If you haven't found it yet, it is at:

<http://www.mother-god.com/>

This site is now very extensive (it has over seventy pages and more text than many books). It has been ranked by Alexa (the main web statistics company) as in the top 2 percent of all websites. It is probably the most important initiative so far taken for Deanic devotion in Telluria.

The Chapel is also starting a free electronic magazine called "Daughters of Dea". You can sign up for this when you visit the chapel if you wish to.

The High Feast of the Dead (sometimes known as Honoured Ancestresses) is on the 1st of Werde (31st October) - this coming Wednesday. It is actually a three-day festival covering also the 2nd and 3rd of Werde (1st and 2nd of November).

There will be an online Deanic Service for this High Festival on Saturday the 3rd of November at 11pm GMT. That is:

On the west coast of North America, 4 p.m.
On the east coast of North America, 7 p.m.
In the British Isles & Portugal, 11 p.m.
In western Europe, 12 midnight.

The Service will be audible and will be held at The White Rose Room. You do not need to register. Simply come at the time of the Service.

This is an Aristasian Service but it is open to all female devotees of Our Mother God. As with all Aristasian events it is all-female.

The White Rose Room is rarely used during the week but if you want to pop in today(Sunday 28th October) at the times given above and for an hour or so afterwards, you will be made welcome by some of the regular members.

However, you are welcome simply to attend the Feast of the Dead Service. Think of it as visiting an all-feminine country and entering a small Church there. The Church is there to serve all female devotees.

But do feel very free to make Saturday the 3rd of November the day you attend your first devotional Service for Our Mother God.

To: AristasianSpirituality@yahoogroups.com

Subject: The Feast of the Conception of Our Lady Message:

The Filianic Feast of the Conception of Our Lady takes place tomorrow, Saturday the 11th of Astraea (8th of December).

An audible Service will be held in the White Rose Room according to the Filianic Rite.

No registration is necessary and all maidens are welcome to attend the Service. All you need is a sound-enabled computer (if you hear the start-up chime when you turn it on, you have one!)

This is the main Low Feast of Advent, before the High Festival of Nativity itself.

Service will be held (Dea volente) by Ihi Raya Chancandre who is a captivating speaker, and will be glad to answer any questions you may have after the Service.

The time of the Service will be

Pacific Time 1 p.m. Eastern Time 4 p.m. GMT 9 p.m. Western/Central Europe 10 p.m.

Please make a note of your time in your diary! We do hope to see you there.